

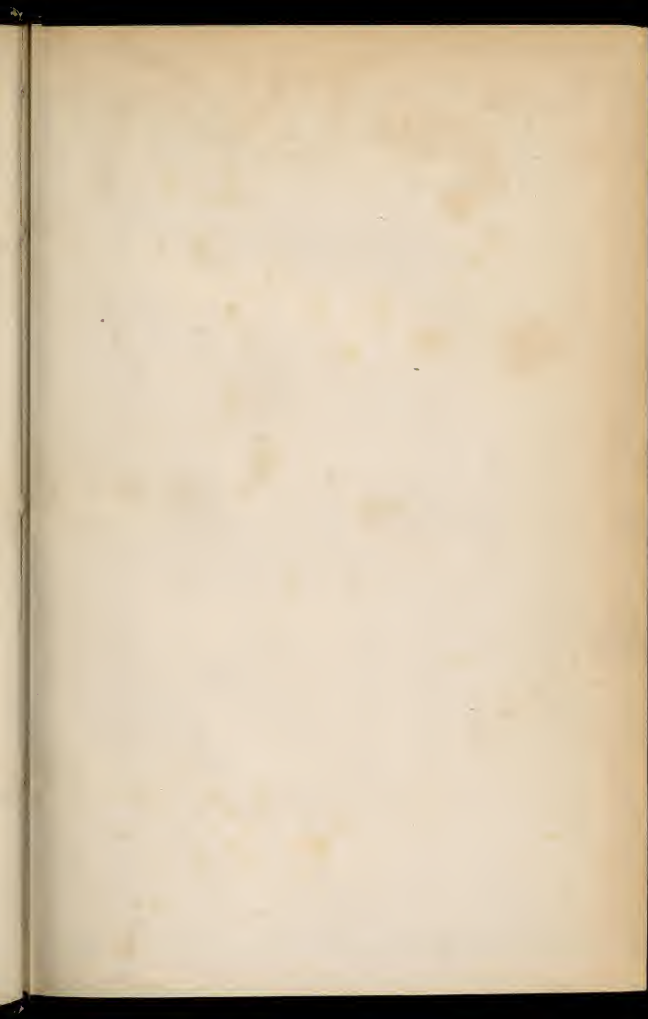
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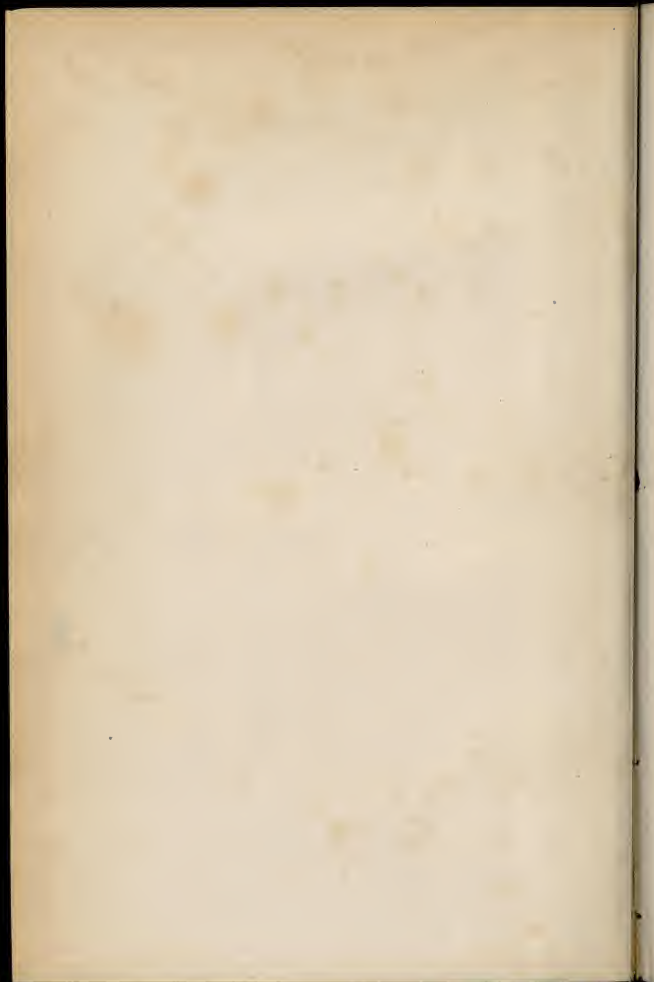
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REPORT

OF THE

BASEL EVANGELICAL MISSIONARY SOCIETY.

~~~~~  
FORTY-FIFTH YEAR.  
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1860.

TWENTY-FIRST REPORT OF THE GERMAN EVANGELICAL
MISSION IN SOUTH WESTERN INDIA.



MANGALORE:

PRINTED BY J. HUNZIKER, GERMAN MISSION PRESS.

1861.



GRVT 40

Committee

of the Basel Evangelical Missionary Society.

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Rev. E. Burckhardt, Secretary.	Rev. F. Gess.
Rev. J. Josenhans, Corresponding Secretary and Principal.	Rev. J. R. Respinger.
Rev. S. La Roche.	Ch. Sarasin-Sauvain, Esq., Sena- tor.
C. F. Spittler, Esq.	Rev. C. Peter.
Rev. A. Sarasin.	U. Zellweger, Esq.
Rev. W. Le Grand.	E. Bernoulli-Riggenbach, Esq.

The Committee meet at the Mission-House on Wednesday evenings or oftener, if required.

Financial Sub-Committee.

A. Christ-Sarasin, Esq., Senator, President.	Ch. Sarasin-Sauvain, Esq., Senator
Rev. E. Burckhardt, Secretary.	Th. Braun, Esq., Accountant.
C. F. Spittler, Esq.	U. Zellweger, Esq.
Rev. J. Josenhans, Corresponding Secretary.	E. Bernoulli-Riggenbach, Esq.

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Rev. J. Josenhans.	Th. Braun, Esq.
Ch. Sarasin-Sauvain, Esq., Senator	

Sub-Committee for the Education of Missionaries' Children.

Rev. W. Le Grand, President.	Rev. A. Sarasin.
Courvoisier von der Mühll, Esq., Treasurer.	Rev. Dr. A. Ostertag.
Rev. G. Meuret, Secretary and Director of the Children's Home.	Rev. J. Josenhans.
	Rev. Mr. Cramer.
	F. Martin-Schmerber, Esq.

Sub-Committee for the halfpenny collections.

Ch. Sarasin-Sauvain, Esq., Sena- tor, President.	Courvoisier von der Mühll, Esq., Treasurer.
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H. Burckhardt-Iselin, Esq.

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Mr. Witzig.

J. von der Mühl-Ryhiner, Esq.

F. Sieber-Heusler, Esq.

F. Martin-Schmerber, Esq.

Th. Braun, Esq.

Ch. Schwarz, Esq.

INSTITUTIONS AT BASEL.

I. Mission-College.

(NOW UNITED WITH THE FORMER PREPARATORY SCHOOL.)

Resident Masters.

Rev. J. Josenhans, Principal.

Rev. F. Gess.

Rev. C. Peter.

Mr. J. Kolb.

Rev. A. Schaufli.

Rev. Mr. Dierlamm.

Mr. Ziegler.

Assistant Masters.

Mr. Mosley

Mr. Hoff

English Teachers.

Dr. Hauschild, Music Master.

Dr. Hagen, Medical Instructor.

STUDENTS.

Native Country.	1st Division.		2d Division.		3d Division.		Preparandi	Total.
	Class I.	Class II.	Class III.	Class IV.	Class V.	Class VI.		
Germany	4	4	7	7	7	12	0	41
Switzerland	2	0	3	2	5	8	1	21
France	1	0	1	1	0	0	0	3
Sweden	0	0	2	0	0	0	0	2
Greece	0	0	0	1	0	0	0	1
Russia	0	0	0	1	0	1	0	2
Armenia	0	0	0	0	1	0	0	1
Africa	0	0	1	0	0	0	2	3
India	1	0	2	0	0	0	3	6
Total	8	4	16	12	13	21	6	80

II. Children's Home.

1. BOYS' INSTITUTION.

Director: Rev. G. Meuret. Tutor: Mr. E. Gansser.

Boys 32.

2. GIRLS' INSTITUTION.

Directress: Miss C. Scholz. Governess: Miss B. Kraft.

Girls 14.

Travelling agents.

Rev. Dr. F. Zarembo. Rev. L. Nagel.

Rev. J. Huber (late of Calicut, India) Switzerland.

Rev. F. Müller (late of Tellicherry, India) Württemberg and Baden.

Rev. H. Albrecht (late of Dharwar, India) Hessen and Nassau.

Names of Missionaries.

The letter (m.) after the name indicates, that the Missionary is married, the letter (w.) that he is a widower. The names of Lay-Brethren are marked by an asterisk.

Name.	Birth.	Native Country.	Date of active service.	Station.
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I. Missionaries employed in India.

1. J. Müller	m.	15 Jan. 1813	Germany	1839	Hubly.
2. A. Bühner	m.	29 Jan. 1815	Switzerland	1842	Mangalore.
3. G. Würlh	m.	18 Sept. 1820	Germany	1845	Bettigherry.
4. G. Kies	m.	25 Febr. 1821	do.	1845	Guledagudda.
5. Ch. Moerike	m.	10 Febr. 1822	do.	1845	Nilagiris.
6. *J. Leonberger	m.	6 Jan. 1822	do.	1849	Malasamudra.
7. *J. Haller	m.	15 Febr. 1825	do.	1851	Mangalore.
8. H. Kaundinya	m.	20 March 1825	Canara, India	1851	Mangalore.
9. E. Diez	m.	24 Dec. 1826	Germany	1851	Chombala.
10. O. Kaufmann	m.	19 Oct. 1828	do.	1853	Dharwar.
11. F. Kittel	m.	7 April 1832	do.	1853	Mangalore.

Name.	Birth.	Native country.	Date of active service.	Station.
12. *G. Pfeleiderer m.	28 Sept. 1829	Germany	1854	Mangalore.
13. Ch. G. Richter m.	4 May 1829	do.	1855	Coorg.
14. Chr. Aldinger m.	4 Jan. 1826	do.	1855	Tellicherry.
15. J. Strobel m.	19 Febr. 1832	do.	1856	Cannanore.
16. W. Herre m.	27 Sept. 1831	do.	1856	Palghaut.
17. *J. Lauffer m.	4 Jan. 1834	do.	1856	Calicut.
18. *J. Bosshard	27 Dec. 1827	Switzerland	1856	Codacal, Calicut.
19. *J. Hunziker m.	10 May 1831	do.	1856	Mangalore.
20. G. Hanhart	25 May 1831	do.	1857	Cannanore.
21. P. A. Convert m.	17 Sept. 1832	do.	1857	Calicut.
22. W. Roth m.	21 Febr. 1828	Germany	1857	Bettigherry.
23. A. Maenner m.	22 July 1828	do.	1857	Udapy.
24. Chr. Würtele m.	21 Nov. 1833	do.	1857	Nilagiris.
25. J. Huber	28 Febr. 1834	Switzerland	1857	Hubly.
26. *F. Hahn	17 Febr. 1833	Germany	1857	Coorg.
27. *S. G. Schoch	13 Dec. 1835	Switzerland	1857	Cannanore.
28. H. Hauff m.	8 Sept. 1825	Germany	1857	Mangalore.
29. A. Finckh m.	30 Nov. 1831	do.	1857	Mangalore.
30. G. Burkhardt m.	20 Nov. 1829	do.	1858	Tellicherry.
31. *C. Schlunk m.	31 Jan. 1831	do.	1858	Cannanore.
32. J. Briegel	4 Dec. 1832	Germany	1858	Mulky.
33. J. Mack	18 May 1836	do.	1858	Mangalore.
34. F. Traub	30 July 1834	do.	1859	Udapy.
35. R. Hartmann	1 April 1831	Switzerland	1859	Mulky.
36. L. Reinhardt	12 Sept. 1836	Germany	1859	Tellicherry.
37. E. H. Bergfeldt	7 Jan. 1838	Germany	1860	Cannanore.
38. C. Brunner	1 Nov. 1831	Switzerland	1860	Dharwar.
39. J. Thumm	17 Nov. 1832	Germany	1860	Nilagiris.
40. F. Krauss	3 May 1835	do.	1860	Malasamudra.
41. J. Metzger	20 June 1835	do.	1860	Palghaut.
42. Th. Schauflier	26 Dec. 1835	do.	1860	Calicut.
43. W. Stokes	18 Febr. 1837	Mysore, India	1860	Coorg.
44. *C. Riehm	8 March 1833	Germany	1860	Mangalore.

At Home.

45. S. Hebich	19 April 1803	Germany	1834
46. Dr. H. Moegling m.	29 May 1811	do.	1836

Name.	Birth.	Native Country.	Date of active service.	Station.
47. Dr. H. Gundert m.	4 Febr. 1814	Germany	1838	
48. J. M. Fritz w.	5 June 1815	France	1839	
49. J. J. Ammann m.	6 July 1816	Switzerland	1839	
50. Chr. Irion m.	9 July 1812	Germany	1841	
51. Chr. Müller w.	21 Jan. 1819	do.	1842	
52. J. F. Metz	29 June 1819	do.	1843	
53. W. Hoch m.	6 May 1821	Switzerland	1846	
54. *G. Plebst	16 Aug. 1823	Germany	1851	

II. Missionaries employed in Africa.*

1. J. G. Widmann m.	30 Jan. 1814	Germany	1842	Akropong.
2. * J. Mohr m.	22 June 1814	do.	1846	Akropong.
3. J. Ch. Dieterle m.	20 July 1816	do.	1846	Aburi.
4. J. Stanger w.	24 June 1820	do.	1846	Abokoby.
5. C. W. Locher m.	13 June 1819	Switzerland	1849	Christiansborg
6. J. Zimmermann m.	2 March 1825	Germany	1849	Odumase.
7. * H. L. Rottmann m.	26 May 1832	do.	1854	Christiansborg
8. J. Heck	4 May 1832	do.	1856	Abokoby.
9. * E. Schall	31 Dec. 1825	do.	1856	Christiansborg
10. * J. Haas m.	22 March 1832	Switzerland	1856	Kukurantumi.
11. * J. Kromer	5 Febr. 1837	Germany	1857	Kukurantumi.
12. * H. Laissle m.	15 Febr. 1831	do.	1857	Abokoby.
13. * G. Lindenmeyer m. }	9 May 1832	do.	1857	Christiansborg
14. * J. Lang	12 Nov. 1830	Switzerland	1857	Akropong.
15. J. G. Auer	18 Nov. 1832	Germany	1857	Akropong.
16. C. F. Aldinger	16 May 1834	do.	1857	Odumase.
17. E. Schrenk	19 Sept. 1831	do.	1859	Christiansborg
18. Ch. Strömberg	7 Dec. 1834	Sweden	1859	Kukurantumi.
19. * M. Klaiber	10 Aug. 1834	Germany	1859	Christiansborg
20. Im. Harnisch	3 April 1835	do.	1860	Akropong.
21. * J. Weiblin	3 Dec. 1835	do.	1860	Christiansborg

* Copied from the Home Report of July 1860.

Name.	Birth.	Native Country.	Date of active service.	Station.
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At Home.

22. A. Mader	m.	18 Jan. 1826	Germany	1851	
23. G. Christaller	m.	19 Nov. 1827	do.	1852	

III. Missionaries employed in China.

1. R. Lechler	m.	26 July 1824	Germany	1846	At Home.
2. Ph. Winnes		12 Sept. 1824	Germany	1852	Lilong.
3. Chr. Martig		4 Febr. 1833	Switzerland	1859	Lilong.

Schoolmistresses.

India. Miss M. Will, Mangalore.

West Africa. Miss W. Maurer, Christiansborg.

Miss K. Rüdi, Christiansborg.

REPORT.

During the last twelve-month we sometimes heard the remark made here in India that our Mission had come to a stand-still. However different the opinions might be about the causes supposed to be lying at the bottom, the fact itself was asserted to be undeniable and as such granted by all persons competent to judge. We do not mean to decide the question by referring to the Census of our Missions, knowing that in the kingdom of God figures are of no such importance as in wordly business. We would rather look at the inward features and qualities of our work and attempt to give a tolerable insight into the real state of things by laying it all before our friends by means of this Report, so that every one may be enabled to pass his own judgment. At any rate we venture to say that upon the whole the work was carried on regularly and steadily. Though there were no striking events to be recorded, there has been some increase in the number of Christians at most places. Though there were no tangible proofs of a great movement or revival, we were not left without signs of the working of the Spirit in the hearts of the church-members everywhere. Those of course will feel somewhat disappointed who have expected and looked for "great things," and do not find their expectations realized, but who knows if the Lord does not still mean to tell us: "Seek them not," and bids us go on with patience and faithful labor, sowing, planting, watering and praying for the day of harvest which in spite of all appearances to the contrary will not fail to appear at the time He has appointed?

At home too, it is true, a similar impression seems to prevail and was even given utterance to at the last anniversary (4th of July 1860)

in these words of the Report of our Home Committee: "The year now past has been distinguished before many by an extraordinary *calmness* spread over our Indian Mission field so much agitated at other times. And the history of our Mission in Western Africa, although showing a greater variety of events, bears much the same character, as we do not meet with any occurrence affecting and influencing the Mission in a more than ordinary way there either."

That calmness abroad would appear the more striking, as about the same time there was an exceedingly great stir at home caused by one of our Missionaries who had proceeded to Europe on account of his health, our well-known Br. Hebich. His stay at Basel and his preaching there which he did carry on for some time without interruption, we have reported upon last year. Soon afterwards, on the 24th of January 1860, an actual tumult broke out in the church during one of his sermons, which brought the full rage of the enemy to light, and on that occasion as well as in the public discussions ensuing, the thoughts of many hearts have been revealed.

Br. Hebich was preaching with great earnestness on the subject of the self-righteous and the unrighteous, Pharisees and Sadducees, according to Matth. 3, 1—12, when an uproar commenced in the gallery. Several men rushed out tumultuously slamming the doors behind them. But now a great shouting arose in the body of the church, in which one might catch words like these: "Down with him! out with him! Pull him down from the pulpit." Mr. Hebich unable to proceed gave out the second verse of the opening hymn "Follow me, says Christ, our chief." After the singing, some order having been restored Mr. Hebich went on with his text, reading V. 10. "And now also the axe is laid unto the root of the trees etc." "This is a plain word, he said, these are not the words of a man, but God speaks them."—Again a shout was heard, a single but really devilish shout: "Down with him." Mr. Hebich went on coolly saying: Let us now read Isaiah ch. 40, 6—8. Whilst he was reading the uproar increased again, when one of the Missionary students ascended the pulpit and whispered something into Mr. Hebich's ear, whereupon he closed the Bible and offered up a short prayer. Most of the male auditors remained in the church in order to see dear Mr. Hebich home who had shown a high degree of selfpossession.

sion and intrepidity; for no one knew what were the intentions of those who stood outside the door.*

It is sad to think that such a violent outburst against God's truth could occur in a Christian city like Basel. Yet the object these disturbers were determined to bring about in such an unruly manner namely that the sermons should be discontinued, was not accomplished after all except for a very short time, and even in the Great Council the motion directed against Mr. Hebich "that the government be requested to prevent further desecration of the pulpit" has been rejected, so that Br. Hebich's liberty to preach was established by the highest authority of the canton. He then set out on a preaching tour through Switzerland and some parts of Southern Germany, including his own native town, Ulm in the kingdom of Würtemberg, preaching everywhere in the same fearless and heart-stirring manner. Everywhere he found crowds of hearers, and it pleased God to bless his straight-forward testimony against sin by causing many consciences to be stricken, and at the same time many hearts were attracted by the powerful statement of God's good will toward men manifested in the gift of His Son. He has also met with much bitter opposition here and there. At Zurich the enmity broke out in a similar uproar as at Basel, and some of the mob are said to have fully intended to give him a beating, but by the providence of God some friends helped him to a speedy escape. Whilst newspaper writers and pamphleteers are quarrelling about him, he continues his course in the name of the Lord from town to town and from village to village, followed, as we hope, by the prayers of all who love the appearing of Jesus Christ and his kingdom.

In reference to our home affairs we have further to mention, that the new Mission College at Basel, of the necessity of and preparations for which our Friends have read in our reports of the last two years, has by God's grace been finished and occupied in the month of

* Quoted from a small pamphlet printed for the information of friends, under the title: Debate in the Great Council of the city of Basel, Switzerland.

August last year. It was the Lord who gave our Committee the means for this considerable outlay, so that none of the funds subscribed for the Mission work have been applied for this purpose. Having such a much enlarged building provided for them by special gifts and legacies, the Committee were enabled not only to increase the number of students to more than eighty, but to amalgamate the College and Preparatory School as well, dividing the whole into three sections, each containing two classes under the charge of two teachers, and these again under the general superintendence of the Rev. J. Josenhans the Principal.

A statement of the financial position of our Society and some particulars of its work in Africa and China will be found at the end of this report.

Western India.

The “alarming exodus of old and tried laborers” which we had to report last year, was not yet at an end even then; for only a year after, we have to mention the departures of two of our oldest brethren, Chr. Irion and J. Ammann, together with Br. Plebst and Sr. Moerike, all alike compelled to seek the restoration of their health in Europe. Br. Moegling, the Senior of our Mission after Br. Hebich was gone, had left us even before them, as his health also had been rapidly giving way. They all have taken the overland route in order to reach the cooler climate as soon as possible. The Senior of the Cannanore Station, Br. Chr. Müller, being under the same necessity, preferred the longer voyage which he thought more favorable for his health and on the 10th of January 1861, embarked on board the Windsor Castle, the same ship which, in 1860 had had on board some Brethren and Sisters with twenty one Missionary children, and by God’s providence, had brought them to Europe not only safe and sound, but at the same time in an extremely small number of days. Never before such a considerable number of our brethren had been home; however we cherish the

hope that some of them at least may be enabled to return by the end of the present year. We think it right here to remark, that most of those who are now absent have labored in India for long periods, some even from the commencement of the mission. Therefore the necessity of their return to Europe for a season was to be expected. The census of our European laborers actually present at their stations is, we are happy to say, notwithstanding these changes, about the same as last year, in consequence of a large reinforcement sent out to make up for the losses. But if we look at the whole staff of the mission, we find that the younger brethren are now far outnumbering the old and experienced hands. We pray the Lord of the vineyard Himself to make up for our losses by filling those who remain with a larger measure of His Spirit and endowing them with real love to souls and zeal for the growth of His work and kingdom.

With great joy and thankfulness we welcomed the arrival in October 1860 of eight Brethren and seven Sisters. The Brethren appointed to different stations are the following:

Three for the Malabar District: .

Br. Bergfeldt to Cannanore,

Br. Schaufler to Calicut,

Br. Metzger to Palghaut.

Two for Southern Mahratta:

Br. Brunner to Dharwar,

Br. Krauss to Malasamudra.

One for Canara: Br. Riehm.

One for the Nilagiris: Br. Thumm.

One for Coorg: Br. Stokes.

The Sisters are now married to the Brethren H. Kaundinya, F. Kittel, J. Laufer, P. Convert, A. Maenner, Chr. Würtele, and G. Burkhardt. The whole party of fifteen persons came out at once by the overland route, and we had much reason to thank the Lord for graciously preserving and guiding them during the voyage. They

safely landed first in Bombay, then most of them at Mangalore on the 31st of October, exactly the same date and place which saw the first beginning of our Mission in this country, twenty-six years ago.—The station of Mangalore, which may be called the social centre of our Indian Mission, as most of our people arrive at and depart from this place, saw another large assembly at the end of January 1861, when the seventh *General Conference* was held. In the various meetings the special reports of each district of our Mission were read and commented upon, some important subjects were discussed according to the propositions made by the Home Committee, especially the subject of a sound native literature so important for the work, the state of and mode of conducting English Schools, Vernacular Schools, Orphan houses and the general superintendence of them. The result of an examination of four catechists trained in the Tellicherry school was approved of by the Conference, and their appointment to different stations in the Malabar District ratified. One of them has been stationed at Koilandy, another at Chiracal, the third at Chombala (temporarily at Tellicherry) and the fourth at Calicut.

Our old complaint of the want of a numerous native agency remains the same. Yet if the Lord gives us grace, after some years the state of things will alter and we may look for a speedy increase of laborers. The Preparandi School at Mangalore contains three classes now, the school at Tellicherry two. The plan of our Committee is to collect a new class every year, till we shall have four, and then to establish a higher school, properly called Catechist School, into which the best youths of the two Preparandi Schools would be received. The schools now existing are mostly occupied by young and unripe lads, it is true; but we cannot but hope that some of them at least will prove fit for the work, although it may seem doubtful if all our extensive plans for training Catechists can eventually be carried out.

A time of peculiar refreshment from the presence of the Lord we had in the second week of January this year, the prayer-week of bless-

ed memory. For we rejoiced in spirit to know that so many Christians all over the world were united for prayer, which not only we the Missionaries, but our congregations as well heartily joined in by holding special daily prayer-meetings everywhere. We trust that this holy effort has not been void of some wholesome though at present hidden influence on the heathenish darkness around us, for we know that prayerful Christians especially are the salt of the earth and the light of the world.

I. CANARA.

MANGALORE.

Rev. A. Bühner (1842)* and *Mrs. Bühner* (1846). *Rev. H. A. Kaundinya* (1851) and *Mrs. Kaundinya* (1860). *Rev. F. Kittel* (1853) and *Mrs. Kittel* (1860). *Rev. H. Hauff* (1857) and *Mrs. Hauff* (1857). *Rev. A. Finckh* (1857) and *Mrs. Finckh* (1858). *Rev. J. Mack* (1858).

INDUSTRIAL DEPARTMENT.

Br. J. Haller (1851) and *Mrs. Haller*. *Br. G. Pfeiderer* (1854) and *Mrs. Pfeiderer* (1859). *Br. J. Hunziker* (1856) and *Mrs. Hunziker* (1859). *Br. C. Riehm* (1860).

Schoolmistress:

Miss M. Will.

Catechists and Schoolmasters.

J. Kamsika, Aaron Aaron, at the Anglo-Vernacular School; Daniel Aaron, Samuel Ammanna, Sebastian Furtado, Theophilus Ammanna, Nathanael Karkada, Jonathan Karkada, Samuel Sona.

Native Schoolmistress: *Esther Timothy.*

<i>Communicants</i>	359;	<i>last year</i>	338
<i>Non-Communicants</i>	16	-	11
<i>Children</i>	254	-	239
<i>Catechumeni</i>	28	-	23
<i>Preparandi School</i>	19	-	7
<i>Girls' Boarding School</i>	73	-	70
<i>Christian Day-Scholars</i>	64	-	53
<i>English School</i>	104	-	92
<i>2 Vernacular Boys' Schools</i>	108	-	51
<i>2 Vernacular Girls' Schools</i>	32	-	24

The manifold labors of the Mangalore Station on the whole went on more steadily than during the last year, although some changes have occurred also this year. In February 1860 Br. Plebst was compelled to seek a cooler climate to recover his strength in some measure. He

* The figures after the names of Missionaries show the date of their first leaving Europe.

went to Mercara and remained there till the end of May, when he was recalled being most urgently required in the Printing Office, which Br. Hunziker was under the necessity to leave at once, in order to seek for a restoration of his health on the Nilagiris. Br. Plebst arrived at Mangalore in due time to take up his former labors which he carried on faithfully for seven months more, and then only at the beginning of 1861 delivered over charge of the whole printing establishment to Br. Hunziker, whose health had been somewhat strengthened on the Hills. So by God's grace the printing work has been carried on without any lengthened interruption, the failure of health coming as it were only by turns.—Towards the middle of the year we had an unexpected accession by the arrival of Br. Kittel who had been sent to the coast, as the climate of Coorg where he had constantly suffered from fever, evidently did not agree with him. Now and then he suffered from it even at Mangalore, but on the whole his health did gradually improve, and after having assisted in the English School for some time, he was at length directed to devote his time principally to the preparation of tracts and other books for the Press.—Br. Kaundinya too who had been transferred from the Catechist Institution to the English School, had some interruptions of his work there. He had to go to Anandapura, where his presence was so urgently required, by the wants of the infant congregation, that he stayed there during the Monsoon. Then having returned to his post at Mangalore he was subsequently married to Miss Reinhardt, a native of Southern Germany who had come out with the party formerly mentioned. At the same time Br. Kittel was married to Miss Eyth. Br. Riehm joined the industrial department and assists now Br. Pfeiderer in the performance of his manifold and arduous duties as General Agent of the Mission. We have been weakened in number for a season, by Br. and Sr. Hauff having been compelled by ill-health to go to Mercara, yet hoping to return after a few months.

The General Conference with its daily evening-services, the celebration of the Lord's Supper preceding it and the large Missionary Meeting immediately following, besides the cordial and brotherly intercourse enjoyed during those days was refreshing and encouraging to

everybody who was privileged to be present. The Lord's blessing was evidently upon us.

After three days' sitting in conference (21—23. January 1861) the Missionary Meeting was held on the 24th, with an attendance as large as could be expected, not only from the Mangalore congregation, but from Mulki and Udapy too. Four Missionaries and four Catechists addressed the interesting assembly in the Tulu, Canarese and Malayalam languages. Although the speaking occupied three hours and a half, yet glancing at the happy faces of the hearers one could perceive that none deemed it too long. Br. Kaundinya gave some account of the Coorg Mission, Br. Irion compared the present state of the Mangalore and Malabar stations with the small beginnings which were to be seen when he came out to India nineteen years ago; the Catechists bore witness of the changes brought about by the Mission and with great earnestness admonished their own people to walk worthily of the Gospel by which those changes were wrought as well as to take a part in the work among the heathen.—The collection amounting on that occasion to Rs. 68 is a large one indeed, considering the limited means of nearly all our Christians.

At this as well as at other times it became evident that our *Mission Chapel* was far too small, as many boys and girls had to sit outside; to say nothing of the precarious state of the building. A new chapel of an enlarged size must of necessity be built, and as the greater part of the congregation is now located on Balmattha hill near the town, a site has been selected there for the purpose and building materials are being collected. We beg leave to recommend this want and undertaking to the special remembrance of the Friends and Supporters of our Mission.

The CONGREGATION generally has shown an orderly conduct and has made one step more towards an effective organization and management of its own affairs by the election of a presbytery of six elders, amongst whom are three Catechists. The elders have divided the station into districts among themselves each one having to visit from time to time the members of the congregation residing in his district and all are expected to report the result of their visits at a monthly meeting. We wish to draw the attention of our friends to this fact as showing the growing interest of the riper members of our church in its progress and prosperity and as manifesting at the same time a greater sense of their own responsibilities, and therefore beg the prayers of all who share our joys

as well as our sorrows that they may be truly blessed in this important work. The Catechists of whom we never had a superabundance in the Canara district, are principally occupied with their labors in the church and among the heathen, yet nearly all of them find time to teach in Parochial Schools and in the Catechist Institution. The increase of the congregation has been small. 23 souls were received from among the heathen.

MISSIONARY TOURS were made by Br. Bühler, whilst Br. Hauff remained in charge of the congregation during his absence. In February and March 1860 accompanied by two Catechists he went to the South and to the East of Mangalore, visiting all the principal places, staying at each from three to five days and preaching daily in Tulu or Canarese. He had hard work during those five weeks and met with many gainsayers, except at Panimangalore where the people listened exceedingly well and purchased many books and tracts. The number of hearers at this and other places frequently amounted to 60 or 70.— In November and December Br. Bühler visited the eastern parts of the Mangalore district again accompanied by some Catechists and a number of youths of the Preparandi School. Br. Kittel also has lately made a trip to the South, and so we rejoice to think that on these occasions much good seed has been sown also this year, remembering too that at Mangalore itself *bazar-preaching* has been carried on (except during the Monsoon) several times a week by Missionaries and Catechists. Yet it is chiefly with regard to itinerary preaching that we find the number of the Brethren rather too small, although superficial observers may often think us to be too many.

THE PREPARANDI SCHOOL was carried on regularly and steadily, and for the first time, with two classes, consisting now of 19 boys and youths. Br. Finckh assisted by Catechist Samuel Ammanna had the management of it, the lessons being divided between both. No case has occurred which grieved or discouraged us, but the conduct of the pupils in general led us to hope well of their future course. At the end of 1860 two boys left the school, the one on account of bad health, the other from disinclination to the discipline of the institution. A new plain building has been erected for this school and finished in March

1861, when a third class was formed and Catechist Sebastian Furtado employed in addition to the former teachers. Four of the pupils are Coorgs, the rest Tulu people, but instruction is given in Canarese which alone they all understand. May the Lord, who has increased their number, grant us also an inward increase of His Spirit and presence among us!

The overcrowded state of the GIRLS' BOARDING SCHOOL made us endeavour to procure some relief by giving back 10 of the girls to their parents and at the same time by establishing a day-school for them and others at a convenient spot because it is near their houses. But although this new Balmattha school numbers 20 scholars, the increase in the Boarding School has been such that even now there are three more pupils than last year. One girl who had long been sickly died, another was dismissed on account of incorrigible disobedience. Of the two superintendents only Miss Will was present in good health throughout the year, whilst Sr. Hauff was obliged to leave in January 1861, and during her absence Sr. Kittel took charge of the school.

The ENGLISH SCHOOL had the disadvantage of many changes. Br. Kaundinya was repeatedly called to Coorg and consequently Br. Mack left almost alone, except when for a time assisted by Br. Kittel. The fifth class had to be given up for the present. Although Br. Kaundinya did return to his Mangalore work after the Monsoon, he suffered from Coorg fever, and consequently, much as his heart was in the school, where he himself had found the Lord years before when a pupil, he could not resume his labors for some time. Happily Br. Mack's health stood his work, and considering all these circumstances there is no reason to be dissatisfied in looking back on the past year. Much the same might be said of the Vernacular Boys' and Girls' Schools. In the former the number of scholars rapidly increased on the appointment of a new teacher more respected than his predecessor.

The PRINTING ESTABLISHMENT had a good year beyond all expectation. Although at the beginning of 1860 there was a great want of manuscripts ready for printing, yet especially by Br. Moegling's great efforts and Br. Kittel coming to our help we soon got afloat again so that Br. Plebst had the satisfaction to leave the business with a good

hope of its future prosperity. We have also furnished a good quantity of material and made over a number of hands to the Government printing offices at Mangalore and Sircy.

List of books printed during the year 1860.

I. In Canarese.

	Pages.	Copies.
Bible Commentary, translated from the German, New Testament finished	1092	1000
Ratnamale, or collection of Scripture passages (finished)	134	2000
Balashikshe, or spelling-book	96	2000
Almanac for the year 1860	16	500
Aksharamale, another kind of spelling-book, 3d Edition,	51	2000
do. do. do. 4th Edition,	51	500
Map of India with explanation	28	650
Short description of India with map	32	500
Jivantyasmaraṇe, a conversation about Death, translated from a Mahratti tract	32	1000
Vachana-manjari, a collection of Scripture passages, for heathen	42	500
A collection of Church-Laws, translated from the German	52	500
Bunyan, Pilgrim's Progress, a new translation, not finished	96	1000

II. In Tulu.

Bible Stories, with wood-cuts (finished)	140	1000
Confirmation-book	31	500
Luther's Catechism	34	500
Flattich's household-principles	55	500
A collection of Church-Laws	52	300
A Collection of Scripture passages, not finished	48	500

III. In English.

Twentieth Report of the Basel Missions	82	1200
Debate about the Rev. S. Hebich	28	200
The Heart-book, 2d Edition	52	500

The WEAVING ESTABLISHMENT has continued, under the Lord's blessing, in its flourishing condition; all kinds of cloth manufactured find a ready sale, and Br. Haller's kakhee has got a name in military circles on account of its durability. Br. Haller has been blessed by the Lord with health and strength to superintend the business without interruption. Were it not for the many shortcomings of the workmen, who, being trained from early childhood in their former heathenish ways and accustomed to the use of spirits, often find the temptation too strong for them, there would be scarcely any thing to complain of. But feeling the weight of those drawbacks we can only say that it has pleased the Lord to mingle blessings with hardships, and knowing this it is the constant prayer of the brethren, that the Lord may work something new in the workmen themselves by His mighty spirit.—The number of people employed in the establishment has been 72, and the total amount of yards manufactured came up to 23390. Notwithstanding this increased produce of cloth we were now and then obliged to keep our friends waiting for the fulfilment of their commissions.

MULKY AND UDAPY.

Rev. A. Männer (1857) and *Mrs. Männer* (1860). *Rev. J. Briegel* (1858). *Rev. F. Traub* (1859). *Rev. R. Hartmann* (1859).

Catechists and Schoolmasters.

Leonhard Shiri, Isaac Sona, Daniel Ammanna, Suwartappa Watsa, Albert Putranna, Paul Karkada, Barnabas Sona.

<i>Communicants</i>	154; last year	132
<i>Non-Communicants</i>	7 - -	10
<i>Children</i>	185 - -	183
<i>Catechumeni</i>	25 - -	34
<i>Orphan Boys' School</i>	42 - -	44
<i>4 Parochial Schools</i>	77 - -	43
<i>Heathen Children</i>	21 - -	14

Br. Ammann, though weak in health and deprived of his partner for a season, continued to labor with the brethren of this station during

the whole year, when at home residing at *Mulky*, but frequently occupied with extensive preaching tours in the country. Br. Briegel generally had the charge of the congregation, to set Br. Ammann more free to devote his time to literary labors and itinerating, whilst Br. Hartmann took the superintendence of the Orphan house and the other schools. Towards the end of the year the latter visited Mangalore and Mercara, in order to improve his knowledge of English, for which he had scarcely any opportunity at *Mulky*.—At *Udapy* Br. Männer continued at his duties throughout the year, and was married on the 15th of November, to Miss Zerweck. Br. Traub fell sick early in the year, and after trying changes in search of health first to Mangalore, and then to Agoomby on the Ghauts was at last sent to the Nilagiris in February 1861. May the Lord enable him soon to return!

In his extensive MISSIONARY TOURS Br. Ammann has cast the seed of the word on a wide field, and in most places met with a patient and attentive hearing. Especially whilst he prayed for God's blessing previous to addressing the people, most of them listened respectfully. Yet there were gainsayers too; once at Gocarna two men even ventured to preach to the preacher, as if endeavoring to convert him to their religion. The chief places which Br. Ammann thus visited with the word of life are the following: first *Udapy* where he met the Brethren Bühner and Männer accompanied by three Catechists at the great heathen festival. On that occasion they delivered all of them for five days every morning and evening, about forty addresses which the people listened to more willingly and quietly than in former years. Thence Br. Ammann travelled to the North and visited Gocarna, Sirey, Kollura and the Nagara Division of the Mysore country, when he was compelled by several attacks of fever to return to Honore and from there to *Mulky*. In many places he was received as an old acquaintance and could often perceive with joy that the word had made a lasting impression and that the people conversed among themselves about what they had heard. We therefore often feel called upon to think of a permanent occupation of some place in those districts, either by resuming the station of Honore or by taking up a new station at Sirey.

But as yet we do not know how to afford it, nor do our Committee, who have had the same desire for many years.—The other brethren of the station as well as the catechists have made occasional preaching excursions for shorter periods and brought the Gospel to the heathen around them.

The CONGREGATION had not only little increase, but the brethren were even grieved by several backslidings. At Udaya four adults and at Mulky two families consisting of 6 persons were admitted by baptism. The old members went on in a quiet way, not entirely void, we hope, of spiritual life, as a sign of which we gladly mark the family-worship practised in nearly every house as well as the congregation prayer-meeting regularly held on Wednesday evening, in which many members join for social prayer. We regret to add that two cases of gross sin were brought before the church at the Uchila outstation.

A deceitful Brahman, Obadiah, who had backslidden in some former year, reappeared in the month of June and begged to be admitted again; but on hearing that he would have to submit to church-discipline, he soon went away again saying that the Lord had not commanded Peter to sit outside for having denied him. He omitted to give the whole truth which was that Peter repented and wept bitterly and was kept humble all his life-time by the remembrance of his sin.—Br. Briegel relates a remarkable incident of a devil's priest named Jaru, who came to the Mission house at Mulky, professing himself inclined to become a Christian. No sooner had he declared his intention than a fearful struggle ensued with his wife who seemed to love him tenderly and had followed him thither with other relations. When Br. Ammann was going to pray with the new confessor, she interfered with heart-rending lamentations, crying: "Don't pray, don't pray! What wrong have I committed that you treat me in this way? Why do you cut my throat? Don't pray, oh don't pray!" She really seemed to have guessed something of the power of prayer. By all this the man was not moved, but on the following day cut down the holy tree before his house, when a new storm arose against him. His old father and sister were crying pitifully, whilst his wife was preparing to go away as a widow. Br. Ammann and Briegel addressed the crowd; but the poor man was carried away into his brother's house, to be secured against our influence, and since that day we could not learn anything more of him. It is hard indeed, yea impossible with man, to break through such fearful bondage!

After the departure of Sr. Ammann the care of the ORPHAN BOYS' SCHOOL chiefly devolved upon Br. Hartmann who has devoted himself

to this task with much zeal, but had to go through some more than ordinary trials. At the end of August the sad discovery was made that a wicked boy had seduced the greater part of his companions to very evil practices which they more or less indulged in secret. The indignation of some who had not yielded to the temptation and by whom the sin was brought to light, was such as to give some comfort, amidst our sorrow, and all of them appeared to be stricken in their consciences, when the seducer was punished and removed. After that the school went on in an orderly manner, the boys learned their lessons and did their work in the school as well as in the garden and field obediently, their teachers at the same time helping them on faithfully; but on the 20th February 1861 it pleased the Lord to lay us low again, for in the early morning of that day the whole school with all its outhouses was *destroyed by fire* occasioned by some carelessness of a woman. The thatched roof could not be secured against the flame anywhere, and as the building joined the Missionhouse by a passage we have to thank God that this and the church were spared. It is a loss of more than 2000 Rs. and it will be hard work merely to procure a tolerable shelter before the setting in of the monsoon. Br. Hartmann who alone of the Brethren was present at this melancholy occurrence, has had no other choice but to lodge the 42 boys in the mean while in the church. May the Lord who even in chastising has shown his kindness by preserving all lives, raise us up again and move the hearts of our Friends to help the afflicted!

II. SOUTHERN MAHRATTHA STATIONS.

DHARWAR.

Rev. O. Kaufmann (1853) and Mrs. Kaufmann (1857).

Rev. C. Brunner (1860).

<i>Communicants.....</i>	<i>10; last year</i>	<i>13</i>
<i>Non-Communicants.....</i>	<i>4 - -</i>	<i>5</i>
<i>Children.....</i>	<i>17 - -</i>	<i>27</i>
<i>Catechumeni.....</i>	<i>0 - -</i>	<i>2</i>
<i>Christian Day-Scholars.....</i>	<i>6 - -</i>	<i>7</i>
<i>4 Vernacular Schools.....</i>	<i>161 - -</i>	<i>195</i>

We beg leave to recommend this station especially to the *prayers* of our Christian Friends. There is a hard and seemingly unfruitful soil indeed and the past year even more than others reminded us of this sad fact by a gradual decrease in all the figures mentioned above. Br. Kaufmann, if any of our Missionaries, may be tempted to say, I have labored in vain, I have spent my strength for nought, and it is only by faith in the promises of God that he is still enabled to continue sowing without casting away his confidence, though for the present there be very little prospect of a harvest.

At the beginning of 1860 he was obliged to accompany his partner to the western coast and to stay there for more than three months, on account of her impaired health. The change of air, under God's blessing did her good, and she was enabled to return to the station with renewed strength and even to bring help to the Sisters at Guleda-gudda and Bettigherry for a time when it was wanted. In the month of November we felt Br. Brunner's arrival from home to be a further refreshing. He is now preparing for the work by the study of Canarese.

The small CONGREGATION has become smaller still by the misconduct of the former Catechist and Schoolmaster, who being resentful of his dismissal endeavored to create some disorder among the church-members and gave us no rest till he was fully excommunicated, together with another family which he succeeded in persuading to side

with him. There is now no Catechist nor even a Christian teacher for the Parochial School. Some members of the congregation seem to have taken to heart the lesson taught by this time of trial and to awake from their former indifference, in another good impressions were wrought by family afflictions with which the Lord visited him. An old man, formerly a drunkard, when on his deathbed asked at last for the things belonging to salvation, confessed himself to be a great sinner and shed tears of repentance. Even such fruits as these we must count as something in a barren mission-field like this.

Three prisoners in the jail continue to receive instruction once a week. The Brahman mentioned in last year's report though very attentive still, has not yet sufficient courage to confess Christ openly. The two others give less hope and evidently desire much more their bodies to be unfettered than their souls.

One of the VERNACULAR SCHOOLS has a good teacher, the others have lost theirs by the schoolmasters entering the government service. But as a hopeful sign we may mention that a night-school has been established three months ago, which is zealously attended by fifteen youths, from fifteen to thirty years of age, and Br. Kaufmann who pays a visit to each school at least once a week, trusts especially with regard to this new one, that their Bible-reading will not fail to have some blessed effect on their minds and hearts.

PREACHING TO THE HEATHEN formed a principal part of the work at Dharwar, but regular excursions could not be made expressly for this purpose. On his journey to the coast and back again however Br. Kaufmann both found and seized many opportunities of speaking to the people here and there about the one thing needful, but in general met with great indifference which is often a more hopeless state than real opposition. The case of the Dharwar Mission, this was a point agreed on also at our last General Conference, when the whole question was discussed and the causes of this spiritual drought inquired into—is quite a singular one, and, we should add, a desperate one, if we did not know that “the Lord's ways are higher than our ways, and His thoughts than our thoughts.”

HOOBLY.

Rev. J. Müller (1839) and Mrs. Müller (1844).

Rev. J. Huber (1857).

Catechists:

Paul Nagappa, Christian Chinnappa.

<i>Communicants.....</i>	<i>36; last year</i>	<i>33</i>
<i>Non-Communicants.....</i>	<i>7 - -</i>	<i>3</i>
<i>Children.....</i>	<i>25 - -</i>	<i>24</i>
<i>Catechumeni.....</i>	<i>5 - -</i>	<i>0</i>
<i>Christian Day-Scholars.....</i>	<i>7 - -</i>	<i>7</i>
<i>3 Vernacular Boys' Schools.....</i>	<i>163 - -</i>	<i>180</i>

This station, as far as the year 1860 is concerned, can scarcely be said to have had two Missionaries. Br. Huber has frequently been called away by the wants of other stations. First he went to Guledagudda for the purpose of rendering assistance to our singlehanded brother there and afterwards for several months took care of the Dharwar Congregation during Br. Kaufmann's absence. After the Monsoon he had to go to the coast in order to meet the newly arrived Brethren Brunner and Krauss, and towards the end of the year he had to accompany Br. Roth and his wife to Mangalore. As far as circumstances permit, his journeys are always converted into preaching tours to a greater or lesser extent. Though still suffering, he is much improved in health and gives us now more hope of a perfect recovery than ever. Br. and Sr. Müller have been graciously preserved in good health during the year.

The CONGREGATION on the whole is doing well. We have no particular reason to complain about their walk, if we consider their former heathenish state, although we may still be wishing to see many things altered by and by. There is family worship twice a day in most houses. The services are regularly attended, and a zeal for the Mission work is manifesting itself not only by means of contributions, but, what says more than this is the interesting fact, that now and then some of our Christians of their own free will make a tour

together, sometimes accompanied by a Catechist, at other times by themselves, selling tracts and preaching the word to the people in the neighborhood. The Catechists also do their work in the Parochial School, the Vernacular Schools, and public preaching, much to our satisfaction.

Thirteen souls have been added to the congregation, but not all of them are baptized as yet. There are some catechumeni at Unakallu, a neighboring village, who, we hope, will be a source of comfort and encouragement to the convert of the previous year, the blacksmith Daniel Demappa who in his lonely position has to go through many trials, but is, we are glad to say, fighting his fight manfully.

Although no persecution properly so called did arise against him, the men of his village harboured under the outward appearance of kindness and civility a most intense hatred, and by secretly forbidding every body to have any intercourse with him, not only deprived him of all workmen for some time, but even prevailed upon the washerman and the barber to deny him their services, which these persevered in doing, for fear of losing their other customers. There is hope, however, that these difficulties may yet be overcome by friendly means, and besides it is a great encouragement to Daniel, that his wife, although a heathen still, at last consented to live with him, yea accompanied him to the Mission premises lately, a step formerly abhorred by her to the utmost.—There are some more souls at Unakallu who know the word of God and are convinced of its truth, but the bonds of family, trade, and caste have hitherto prevented them from coming to a firm resolution.

PUBLIC PREACHING was carried on regularly at Hoobly itself as well as in its immediate neighborhood, although the Missionaries from the above mentioned causes had no leisure to make more extensive preaching tours. There are heathen listeners too nearly at every Sunday-service in church.

BETTIGHERRY.

*Rev. G. Würrh (1845) and Mrs. Würrh (1853). Rev. W. Roth (1857)
and Mrs. Roth (1859).*

Catechist: *Paul Badawa.*

Schoolmistresses: *Johanna Rosario, Maria Chittawadige.*

<i>Communicants.....</i>	8; last year	7
<i>Non-Communicants.....</i>	0 - -	1
<i>Children.....</i>	6 - -	5
<i>Catechumeni.....</i>	3 - -	0
<i>Girls' Boarding School.....</i>	27 - -	26
<i>Christian Day-Scholars.....</i>	1 - -	1
<i>4 Vernacular Schools.....</i>	180 - -	155

Whilst the personal staff of the station has remained the same during the year, ailments of various kinds have made the temporary absence of some members of the mission-family unavoidable. Yet in spite of these apparently great drawbacks the work of the Lord has made some progress.

Into the CONGREGATION we have joyfully readmitted the former Catechist Paul Badawa, as he has given unmistakeable proofs of true repentance and has received grace firmly to believe, that his sins are forgiven in the name of Jesus Christ. He has sought and, we trust, found the Lord during the long season of trial after his fall, wherefore, according to St. Paul's admonition, we did not hesitate either to forgive and comfort him.—One of the three catechumeni, a weaver, had been a regular listener to our bazar-preaching for some time and after having repeatedly applied to us for admission was at length received after mature consideration. Another who had been formerly with us for a year and was gone back again has repented of his backsliding and gives us hope of his wife also following him. The third is a young woman, who having been ill-treated by her husband, stole into the house of one of our Christians and hastened to take a draught of water there, for the purpose of breaking her caste. May it please the Lord to guide her as well as the other two candidates to the water of life!

The ORPHAN GIRLS' SCHOOL never had so quiet a year, as the last that is to say so little interruption or trouble by sickness. The Lord who so graciously watched over their bodily health, has also preserved the souls of the children and kept them from falling into gross sins. They learn their lessons tolerably well, considering that only four hours a day are given to these studies and the rest of their time spent in attending to manual labor, cooking, washing etc. The superintendence of the whole had to remain with Sr. Würth as before.

Several MISSIONARY TOURS have been made during the year, partly by Br. Roth to the North and West of the station, but chiefly by Br. Würth to the South and East. Upon the whole the Brethren have met with an increased desire after books and schools. At one place the leading men did not hesitate to confess that they had no doubt at all as to the truth of the Gospel; "but, they said, if all are saved, what will become of hell? we are designed for filling and adorning the city of Yama, the infernal judge." Others said: "We are old earthen vessels, full of holes and never to be madenew again; we are only good for being dashed to pieces." The generation now living seems to prove this saying, indeed; yet we hope to see individual souls among them saved from destruction, such as a certain man for instance who gave the Catechist some money as an offering to the God we had been preaching, whom he felt, he said, to be the true God.—There are many opportunities for proclaiming the Gospel at Bettigherry and Gadag; the brethren are in the habit of preaching four times a week at the former place and twice at the latter; but often in the course of speaking they hear the adults talking of nothing but our fair prospects with regard to their children. Such being the case we must be the more glad to have them in our *Schools*, where our chief object is to convey to their youthful minds as much of biblical truth as we can within so short a space of time; for boys of 11 or 12 years of age are no longer permitted by their relations to go to school. And by God's grace we can say, signs are not wanting that even the little we can do in this way, has now and then made a lasting impression upon an immortal soul.

MALASAMUDRA.

Br. J. Leonberger (1849) and Mrs. Leonberger (1854).

Rev. F. Krauss (1860).

Catechist: Christian Suchy. † Jan 61

Schoolmaster: Lot Hery.

<i>Communicants.....</i>	16; last year	18
<i>Non-Communicants.....</i>	6 - -	4
<i>Children.....</i>	36 - -	40
<i>Catechumeni.....</i>	41 - -	4
<i>Orphan Boys' School.....</i>	23 - -	23
<i>Christian Day-Scholars.....</i>	6 - -	7
<i>1 Vernacular School.....</i>	50 - -	34

Br. Hahn who during the greater part of the last year had been laboring at this station, has latterly been directed by our Committee to undertake the management of the Anandapura settlement in Coorg. He left Malasamudra in September 1860, to proceed to his destination by way of Hoobly, Coomtah, Mangalore and Mercara. Br. Leonberger having thus been alone for a short time, his hands were strengthened again by the arrival of Br. Krauss, whom he was the more glad to receive as fellow-laborer, as he had been suffering from repeated attacks of fever during the whole of this year as in former years, the situation of the house so much exposed to the eastwind, being apparently the cause of it. The first few months of 1860 did bring severe trials to Br. and Sr. Leonberger, by the additional sicknesses of their children. They consequently tried a change of air and removed to Taddry near Coomtah, where they stayed at the sea-shore for a month and were materially benefited by the wholesome influence of the sea-breeze. Yet again at the end of the year Sr. Leonberger suffered from the same fever, and so did the Catechist several times, whose faithful assistance the Brethren did otherwise enjoy as before.

Of the CONGREGATION three families consisting of twenty souls, have given much trouble. They were enticed, partly by Roman Catholics, to leave the Mission and to settle at other places, where they

expected to find more liberty than among us, yea even the true freedom from sin, as one of them said. Already on their way thither they began to deceive one another and subsequently met with disasters of every kind. Upon this one family returned and begged to be admitted again, which request was complied with on certain conditions. Those also who had really joined the Roman Catholics were disappointed and dissatisfied with finding little more than the mass; but their request to be allowed to return was refused chiefly on account of their caste having been restored, a practice which is utterly incompatible with the principles of the mission. The other members of the congregation thus perceiving that liberty of the flesh which those people sought, can only cause mischief and remorse, seem to have derived a wholesome warning from these cases; and some of them have been showing greater earnestness and zeal since, whilst others have not fully given up their old excuse that for Hindu people it is impossible to regulate their lives entirely in accordance with the Gospel.

Of the many newcomers we cannot say much as yet, as we always receive them for one or two years on trial. They have come from the "highways and hedges" all of them being of the lowest class of people; but it is something gained already that they are leaving off the sinful habit of drinking. May the Lord through the working of His spirit grant us real increase by many of them becoming living members of the church of Christ!

The ORPHAN HOUSE had the same number of boarders as last year, although two new ones have entered it, who had been brought by their heathen relatives, among which a father distinguished himself by being not at all indifferent like others, but, notwithstanding his utter poverty, so sensible of parting with his infant that he left it with many tears. At Christmas the confirmation of four boys took place, two of whom had evidently experienced the power of God's word.

Our VERNACULAR SCHOOL at Mulagunda is prospering and even better attended than last year. The Brahmans have desisted from their former opposition, yea are even applying for permission to enlist their boys, though they must read Bible stories and tracts as before. But not only the school, the town of Mulagunda itself also may be said

to give more hope of successful missionary labor than any other part of that whole district.

PREACHING TOURS have been made both by the Missionaries and the Catechist. Br. Hahn who enjoyed the blessing of good health during the whole year, made a more extensive tour to the South-East, Br. Leonberger besides making other journeys went twice to the East. The reception they met with was very encouraging everywhere and nothing else to be regretted but the impossibility to accept of all the invitations of people who are desirous to hear the Word regularly and to send their children to school.

GULEDAGUDDA.

Rev. G. Kies (1845) and Mrs. Kies (1853).

Catechist: *Solomon Bhaskar.*

<i>Communicants</i>	27; last year	25
<i>Non-Communicants</i>	2 - -	2
<i>Children</i>	28 - -	26
<i>Christian Day-Scholars</i>	11 - -	10
<i>1 Vernacular School</i>	80 - -	90

We are sorry to say that the number of laborers at this station remains still the same. Br. and Sr. Kies, though some months of ailment have fallen to the lot of both, are by God's grace still supported to keep up at their posts; but Br. Kies has a great desire to be more free for itinerary preaching as well as for literary labors and to attain to this end he wishes to be relieved of the charge of the congregation by a fellow-laborer. However he has found leisure to make a preaching tour this year also, in the month of April, when he visited the great Sangama festival.

The Catechist is occupied with the Parochial School and preaching to the heathen in the town; sometimes, in the absence of the Missionary, he conducts the regular services too. Br. Kies is very much pleased with the evident growth of his inward man as well as with his

outward accomplishments which as is so often the case, do not impair his sincere attachment to nor his usefulness in the mission.

Excepting four baptisms of children the CONGREGATION had no accession. At Christmas for the first time two children were confirmed. Our christians on the whole have walked steadily and quietly. Since a few months they have begun to show one sign more of spiritual life, by arranging prayer-meetings of their own accord. Every noon all the men are in the habit of assembling in the Catechist's house for social prayer in addition to the public meetings of the same kind which are held every Saturday evening. This blessed movement seems to have been occasioned by the Catechist's reading in a missionary newspaper published in Mahratthi, of the great revivals which lately took place in America and England, the Missionary having only pointed to the necessity and the blessings of prayer in general. The whole congregation having so readily answered this invitation to prayer has, we trust, profited much by the meetings, although Br. Kies on another occasion felt himself called upon to make a most diligent and thorough research into their spiritual condition and Christian walk, which they did not only suffer patiently, but even approve of thankfully.

The VERNACULAR SCHOOL is satisfactorily attended, but often interrupted by the interference of heathenish customs. One rather discouraging fact regarding the school is that the higher classes are never full, because most parents being afraid of Christian influence remove their children as soon as possible after they have mastered the first elements.

The whole Mission work of our Southern Mahrattha Stations, we must confess in conclusion, appears to be still in its *infancy*. But we are told not to despise the days of small things, and have this confidence through Christ unto God, that He will hasten his work in *his* time, when a little one shall become a thousand, and a small one a strong nation.

III. MALABAR.

CANNANORE,

WITH CHIRACAL AND CHOYVA.

Rev. J. Strobel (1856) and *Mrs. Strobel* (1858). *Rev. G. Hanhart* (1857). *Br. C. Schlunk* (1858) and *Mrs. Schlunk* (1859).
Br. S. G. Schoch (1857). *Rev. H. Bergfeldt* (1860).

ENGLISH TEACHERS :

Messrs. Pires, Rehling, Beck.

Catechists and Schoolmasters.

Timothy Parayil, Joseph Jacobi, George O'Brien, Daniel Nathanael, Charles Stocking, Abraham Mulil, Israel Aaron, Abraham Dshatayappen, Samuel Alakaden, Abel Kirackayil.

Schoolmistress: *Salome Jacobi.*

<i>Communicants</i>	222; last year 244		
<i>Non-Communicants</i>	83	- -	59
<i>Children</i>	142	- -	156
<i>Catechumeni</i>	2	- -	27
<i>Girls' Boarding School</i>	53	- -	52
<i>English Scholars</i>	94	- -	91
<i>5 Vernacular Schools</i>	405	- -	356

Also the year 1860 like the previous one has brought several changes to the Cannanore Station. The mournful event of Sr Müllers' sudden death we mentioned in our last report. Br. Müller being left a widower and much impaired in his health since a long time, atlength resolved on following his children to Europe, but on account of the wants of the station held out for one year more, thus completing 18 years of uninterrupted labor till January 1861, when he was replaced by Br. Strobel, who returned from Palghaut to the scene of his first efforts in the Mission work. Br. Hanhart has been absent from Cannanore for some months, first when he went to assist in the English School at Tellicherry, and towards the end of the year when he took charge of the Palghaut station for a season, till Br. Herre would be able to join.

Br. Reinhardt after having made good progress in the languages and begun to make himself useful in the English School, has been transferred to Tellicherry. Only Br. and Sr. Schlunk have remained at the place for the whole space of time now under review. He has by God's grace been blessed with good health and spirits for so many arduous tasks he had to perform. In October he was relieved of some of his work by the arrival of Br. Schoch, who is now permanently stationed here, and in November the Brethren were glad to receive Br. Bergfeldt as an additional laborer to whom after a short time the English School as well as some of the English services could be made over at Br. Hanhart's departure for Palghaut.

The CONGREGATION, we are sorry to say, has been diminished, notwithstanding the addition of fifty souls by baptism during the year, 20 of whom were adults. A considerable number have only changed settlement, but many, we are bound to confess, have become backsliders, both classes amounting to 57 souls. Those belonging to the latter class who have not only left but forsaken this Mission, had some special reason for doing so which we must explain with a few more words. Hitherto it too often happened that the outward means of subsistence granted to new converts, if their circumstances seemed to require and their state of mind to be worthy of it, proved to be the chief attraction. But our Committee having lately come to the resolution of making all Christians earn and eat their own bread, whenever they possibly can be expected to do so, Br. Schlunk was directed to carry these obviously sound principles strictly into practice. The consistent enforcement of measures adapted to these principles affected all the stations more or less, but apparently none so much as Cannanore. However, the same measures which were followed here by such disastrous consequences, did in the end prove very wholesome at other stations, and, we trust, will finally prove so everywhere.

Of the CATECHISTS two were directed to devote themselves to another sphere of labor, viz. the Preparandi Schools; Sebastian Furtado was appointed to that at Mangalore, and Diego Fernandez to that at Tellicherry. The rest of them have continued faithfully to attend to their respective shares of the work, among the congregation, the English

soldiers and the heathen, and on the whole we cannot perceive that our labors have been less blessed than in former years, although we have no extraordinary events to relate.

PUBLIC PREACHING is carried on at four different localities in the town, and generally accompanied with singing and prayer before and after, as is the custom with the Brethren of other stations also. Moreover two great heathen festivals have been visited, the one at Payawur in the month of February 1860, where Br. Hanhart went accompanied by four Catechists, and the other at Taliparambu in March, visited by Br. Müller and three Catechists. At both places the word was preached to large crowds and listened to with increasing willingness. Many were evidently rejoiced to hear the glad tidings and some even inquired after Mr. Hebich whom they had been wont to see on these occasions for so many years. The Brethren were fully and gladly at work for several days every morning and evening to do the sower's part, and were farther encouraged by witnessing the striking decay of the power of heathenism manifesting itself in a visible decrease of the number of pilgrims in comparison with former years. There is little faith in their own gods with a great many of these poor idolaters.

The ENGLISH SCHOOL, excepting the disadvantage of repeated changes in the superintendence, went on as well as before. The attendance was truly gratifying. Some of the scholars continue to rejoice the hearts of their teachers by a more than ordinary diligence and a real predilection for their Bible lessons. For sometime Br. Hanhart took great pains to teach them in singing Christian hymns and found it to be not altogether fruitless even for their hearts.

The GIRLS' INSTITUTION at Chiracal has lately lost the services of Mrs. Ramawarma, by her being married to Catechist Timothy Parayil. The school had been conducted by her in a gratifying manner. Five girls have been confirmed, six married, and eight new boarders received during the year. Some of them give unmistakeable proofs of a work of the Lord begun in their hearts.

The WEAVING ESTABLISHMENT now enjoying the uninterrupted superintendence of Br. Schoch, is in good condition and gives employment to 21 persons. From the month of October 1859 till Decem-

ber 1860, 7649 yards were produced and found a ready sale. Two of the apprentices have subsequently entered the Preparandi School at Tellicherry. All the commissions with which the establishment was favored could be attended to. Br. Schoch who is indefatigable in his department, travels from time to time to inspect the other weaving establishments of our Malabar Mission, at Tellicherry and Calicut, his headquarters being at Cannanore.

TELLICHERRY.

Rev. Chr. Aldinger (1855) and Mrs. Aldinger (1858).

Rev. G. Burckhardt (1858) and Mrs. Burckhardt (1860).

Rev. L. Reinhardt (1859).

Catechists and Schoolmasters:

*Mattai Kunyen, Mattu Peter, Gabriel Pirachen, Ezra Arunajalam,
Diego Fernandez, William Davis.*

ENGLISH TEACHERS:

Messrs. Hoogwerf, Viegas, van Spall, Monteiro.

<i>Communicants.....</i>	95; last year	77
<i>Non-Communicants.....</i>	6	- - 7
<i>Children....</i>	118	- - 123
<i>Catechumeni.....</i>	3	- - 4
<i>Preparandi.....</i>	14	- - 8
<i>Orphan Boys' School.....</i>	50	- - 63
<i>English School.....</i>	112	- - 87
<i>4 Vernacular Schools.....</i>	177	- - 200

We are thankful to say that this station has had the benefit of Br. Irion's services during the past year, whilst with the exception of Cannanore where Br. Müller still remained, all the Malabar stations had fallen into the hands of younger men in consequence of the departure for Europe of so many of the senior Missionaries, of Hebich, Gundert,

and Fritz. Br. Irion, though in very delicate health, was enabled to continue at his post to the end of the year, when he proceeded to Mangalore, and having presided at the General Conference held in January this year, he embarked thence for Europe after nearly twenty years of uninterrupted labor in the Mission.—His share of work during this last year was the care of the congregation, in which he was assisted by Br. Aldinger, the management of the first class of the Catechist Institution, and literary labors, besides the superintendence of the whole station and preaching to the heathen, which he carried on as long as possible. The Brethren Aldinger and Burckhardt have also remained at their several posts without interruption, but Br. Herre's health having failed he was sent to the Nilagiri Hills and recommended a year's rest. In consequence his health is now by God's grace much improved, and we hope that he will soon be able to proceed to Palghaut, to which station the Committee have lately appointed him. Br. Reinhardt has succeeded him in charge of the school here in July last, when he exchanged this for Cannanore. Towards the end of last year we had another accession by the arrival of Miss Yelin who was subsequently married to Br. Burckhardt; whereas Br. Schoch left us in order to make Cannanore his permanent residence.

The CONGREGATION has had a small increase in number. We dare not say that there has been great inward growth, but, we are glad to state, there was only one case during the whole year which compelled us to use some severity in church-discipline, and the way in which this was done, seems to have made a good impression upon others. Moreover we rejoice to feel that there is indeed a good seed among this congregation, whose wholesome influence we are often permitted to witness. Especially the elders are showing much zeal in assisting the Missionaries on their part. The attendance at the services is on the whole satisfactory, and there are few houses which have not their family-worship. The sincere attachment of the church-members to their Missionaries was most clearly shown again at Br. Irion's departure for Europe, when the whole congregation quite unexpectedly came to the Mission-house singing hymns and thanking him, and

with many tears lamenting his departure. Br. Irion was deeply moved by this spontaneous testimonial that his labors had been blessed and that the message he had preached was valued by his people, so that he was loath to leave them. For many of them he had known as children, as heathen, and then as converts kept by the power of God together with the older members of the church, in which amidst joy and sorrow he had been privileged to labor for so many years. However our brother could rejoice in the hope, that He, who has begun a good work in them, will by whatever means carry it on and perfect it.

Another great joy and satisfaction Br. Irion took with him with respect to the success of the first Class of the PREPARANDI SCHOOL, which had commenced their course three years ago and finished it at the end of 1860. Eight young men had entered the school at that time, three of whom afterwards proved fit to be received into the Mission College at Basel. Of the remaining five only one, who had shown a good character for a long time, was at last overcome with some angry fit which made him leave the school of his own accord, so that after having repented and come back he could only be received on the condition of undergoing a year of trial. The other four, who on account of their diligence and orderly conduct could be looked on with unmixed pleasure, passed an examination at the end of November in the presence of several Missionaries, by which they had to prove, and did prove, their fitness for the different branches of a catechist's work. Some time after they were set apart for their work by the laying on of hands and sent to their respective fields of labor at Chiracal, Tellicherry, Coilandy and Calicut. We have only to regret that the one who is stationed at Chiracal, is very poorly in his health, indeed, and in all probability will be unable to serve for any length of time.

The younger class of the school, under the charge of Br. Burckhardt, consists of nine youths, between 15 and 20 years of age. Although it is difficult to say how much there may be of a new spiritual life among them, yet we must own that they behaved themselves better than we had been led to expect, they prefer their Bible-lessons to any other, have their regular private devotions and gradually become more earnest and steady. There has not been any case of disobedience or

other gross misconduct. Their daily life is so regulated that besides their studies there is also some time left for manual labor in the way of gardening etc.—Br. Burekhardt who has the tuition and instruction of this class, is assisted therein by Catechist Diego Fernandez. Bible reading and expounding must always take the lead in an institution like this; but the study of English and Malayalam, Arithmetic, Geography and other kindred branches of knowledge are by no means neglected.—At the beginning of 1861 another class of about the same number entered the school, which is henceforth to be conducted on a somewhat larger scale, by forming three or four classes instead of two as heretofore. A numerous and effective Native Agency is an object so much longed for and aimed at by all who know the crying wants of India. May the Lord by his own Spirit raise himself his servants here and elsewhere!

The ENGLISH SCHOOL, which at the end of 1859 seemed to have arrived at the point of dissolution, has not only recovered itself most satisfactorily, but can be said to have acquired a new measure of strength. Br. Herre's sickness and various other circumstances had the effect of bringing the number of scholars down to about 50, and although in Jan. 1860 a much greater number was enlisted, yet the attendance was far from being gratifying, till some new assistant teachers were employed. Br. Hanhart from Cannanore came to take charge of the school in the meanwhile, but was soon taken ill himself. In July Br. Reinhardt, healthy and vigorous enough, took his place and is now fully at work counting again more than a hundred scholars. An important change was made regarding the mode of teaching, which hitherto was mostly in English, but now is chiefly in Malayalam through all classes except the highest, in which the medium of instruction is to be English as before. In the other classes however English continues to be carefully taught as a language.

The ORPHAN HOUSE has been most graciously preserved during the year, so that there was much less sickness among the children than last year. The number of them had to be reduced, as there was not sufficient room, but having now enlarged the building considerably we shall be able to increase the number of its inhabitants again. Br. Al-

dinger always used to give some lessons; and lately the head-teacher Esra has received a further assistance by the appointment of Catechist William Davis who had helped him already before whilst still a pupil in the Preparandi School. Into the latter again some boys were fit to be received, who had formerly been in the Orphan School, and we hope that in future also this hopeful connection between the two schools may continue and prove more and more fruitful.

The four **VERNACULAR SCHOOLS** are regularly visited, by the catechists, by Br. Aldinger, and sometimes by Br. Reinhardt, as often as their other labors allow them. The religious instruction therefore is pretty much in our hands, although in three of the schools heathen schoolmasters continue to be employed. We however intend to replace them by Christians as soon as practicable.

As to **MISSIONARY LABOR** properly so called we regret to say that preaching-tours could not possibly be made during the year by the few laborers of the station who besides doing their own work had sometimes to follow calls to Chombala when Br. Diez was absent from his station; but at various localities of the town and in its immediate neighborhood preaching to the heathen was carried on as frequently as ever. Especially in the fishermen's village Br. Irion was glad to find again and again the same numerous and well behaved hearers, as if called together by the sound of the churchbell. They were so quiet and orderly that he could go through something like a regular service as we do in a christian congregation. But what is more unusual still, women also used to come and standing at a little distance listened most attentively. The word unmistakeably finds a place among this class of people, and we trust will quicken them so that many will embrace the salvation through Him, who when laying the very first foundation of His church deigned to glorify his name by fishermen.

The lithographic Press, for which Br. Irion chiefly furnished the manuscripts by translating some German standard works, has published the following books and tracts in Malayalam during the year 1860.

	Copies.	Pages.
Kurz, Sacred history	500	455
The good shepherd	1000	18

	Copies.	Pages.
The birth of Jesus Christ	1000	10
A book of lessons, for the Government	500	62
A book for family prayer	600	188

CHOMBALA.

Rev. E. Diez (1851) and Mrs. Diez (1856).

Catechists and Schoolmasters:

Paul Chandren, Timothy Kochen, Aaron Chatappen, Thomas Mander.

Schoolmistresses:

Hanna Mander, Christina Ponnen, Elizabeth Kackiriyen.

<i>Communicants</i>	85; last year	80
<i>Non-Communicants</i>	6 - -	7
<i>Children</i>	72 - -	69
<i>Catechumeni</i>	1 - -	1
<i>Parochial Boys' School</i>	22 - -	26
<i>do. Girls' School</i>	26 - -	31
<i>2 Vernacular Schools</i>	69 - -	58

Br. Diez has been obliged to be absent from his station for more than two months in order to bring his family back from the Nilagiris. Sr. Diez's health has, thank God, much improved by her stay on the Hills since Oct. 1859.—A missionary being alone at a station is naturally not sufficiently free for itinerary preaching, but in and around Chombala Br. Diez has labored much on this way, and may be enabled to do more hereafter, when the newly appointed Catechist William Davis will be at liberty to join the station properly assigned to him, whereas for the present he is detained at Tellicherry by the wants of the orphan-house. The Catechists who are at present at Chombala are a great help to Br. Diez. One of them Paul Chandren, the first fruits of the station, instructs the children and, during the Missionary's absence, takes care of the congregation. Another has the charge of

the small outstation Muveratu which Br. Diez himself visits once a week. They all preach also with the Missionary at various places where listeners are to be met with, in the public roads, in compounds etc., sometimes to a few persons, sometimes to a larger crowd. We meet with much indifference where people have heard the word before; others who were unacquainted with it, have often been glad and thankful to us for telling them the good tidings of salvation.

A man of the Tier-caste showed great anxiety to meet the missionary and catechist at the border of his compound in order to tell them that they need not trouble themselves with visiting him. Another pleaded that God had not yet sent him order to join the Christians. A third one being asked, "what is better, truth or lie?" rudely answered: "lie." Some being preached to said: "We can't seek any thing better than our ancestors." A Nair said to Br. Diez: "Your Queen is something, but *you* are an outcast." Another rich man of the same caste replied: "After three or four days I shall be at your service." An old man answered: "What is the use of telling *me* that? Go to my rich neighbor yonder, him you must persuade." Some Moplahs put reasonable questions such as these: "How is it that your religion has so little of outward appearance, prayer-hours, fasting, music and such like?" A few Puleyas were very anxious to learn reading and had even been fined by their masters for having learned seven letters.—This sort of missionary work is very trying indeed, yet we feel that we have to rest assured that our labor is not in vain in the Lord.

Five souls belonging to the Tier-caste, have been added to the CONGREGATION by baptism on the 15th of Jan. 1860. These new members as well as the old ones give generally speaking little cause to complain. Although some are more or less indifferent, there are others too who like to hear God's word and the decreased attendance at the regular church services we feel we have no right to attribute to any thing else but to the fact, that the great poverty of our Christians compels them to earn their bread abroad and oftentimes far away from us. However we have reason to believe that no estrangement from the Missionary is caused by this. Some have also begun voluntarily to meet for prayer. As to their walk, there has been one case of adultery, and among the younger people a kind of rudeness is often to be reprehended. A few have given satisfaction by their daily conduct.

The Parochial Schools are not very regularly attended, because the children are often kept at home by their parents for household-

business. During the absence of Sr. Diez the Girls' School especially suffered in this as well as in other respects from want of superintendence. Of the two heathen schools the one at Mahé has given more satisfaction than the other at Wadagery, in which there were frequent interruptions caused by various labors in the field.

CALICUT,

WITH KODAKAL AND KOILANDY.

Br. J. Bosshard (1856). *Br. J. Lauffer* (1856) and *Mrs. Lauffer* (1860).

Rev. P. A. Convert (1857) and *Mrs. Convert* (1860).

Rev. Th. Schaufler (1860).

Catechists and Schoolmasters:

Anglo-Vernacular School: Mr. Salisbury, Isaac Mannamparambu; Jacob Heber, Christian Hoar, Samuel Subaya, Jesuadian Vedamuttu, Johanan Peter, Paul Chittayagam, Paul Sneham, Jacob Chammangeri.

<i>Communicants</i>	258;	<i>last year</i>	232
<i>Non-Communicants</i>	28	-	35
<i>Children</i>	213	-	170
<i>Catechumens</i>	6	-	13
<i>Girls' Boarding School</i>	61	-	39
<i>Christian Day-Scholars</i>	37	-	37
<i>Anglo-Vernacular School</i>	120	-	80
<i>6 Vernacular Schools</i>	215	-	120

The departure of Br. Fritz for Europe was mentioned in last year's report. Soon afterwards, at the end of March 1860, the station had the misfortune to lose also the invaluable services of Mrs. Gundert and Miss Gundert, so that there were only three brethren and no sister left for the manifold branches of the work during the greater part of the year, and that too in a time of sore trials. But a temporary visit of Br. Irion in the

month of September and Br. Müller in October cheered and comforted us much. In November the arrival of the brides of the Brethren Convert and Laufer and of Br. Schaufler greatly rejoiced our hearts, and the newcomers proved at once a help to Br. Convert who has the charge of the congregation, and to Br. Laufer in his industrial department. Br. Rosshard is still alone at his post at Kodakal and must content himself with occasional visits paid to him by the other brethren.

The CONGREGATION of Calicut with its outstations is no doubt the foremost in our whole Malabar Mission, in number at any rate, and perhaps also in inward solidity and strength. Yet if there was reason at any time to rejoice *with fear and trembling*, it was so in the year now past, during which we experienced an attack of the enemy on a side where we least expected it. What shall we say to the fact that the Catechist of Koilandy whom we had ever thought to be one of our best fellow-laborers, in whom we trusted as we do in a brother, has fallen into open sin, and though frequently besought and earnestly appealed to has not been led to repentance unto life yet? It became necessary to have recourse to the severest church discipline and to excommunicate the poor man from the privileges of the church. The consequence was as it is written: "And great fear came upon all the church and upon as many as heard these things." All his former friends were deeply moved and grieved by his fall, but all acknowledged the punishment to be just. The whole congregation was standing on our side and helping us through this and other trials, when sins were discovered and sinners had to be rebuked. At Koilandy we afterwards stationed two other catechists instead of one. And now we desire the prayers of our friends for these two, and for the speedy repentance and restoration of our poor fallen brother.

Another loss, not less grievously felt, but in a far different manner, the Girls' Institution at Calicut had to experience. This lost was not caused by sin, but by the Lord Himself who called a faithful handmaid of his to her rest. It is something like a relief to turn our eyes from the scandal before mentioned to the peaceful death-bed of Anna Subaya, who departed this life at Christmas 1860.

She was a precious soul herself and during the last year did precious services which shall not soon be forgotten. As a girl she was brought up by Mrs. Fritz and from early years had shown an amiable and peaceful disposition. In 1856 she married our Catechist, Samuel Subaya, who is deeply afflicted by her loss and scarcely finds words to express what a help and comfort she always had been to him, not only in the household, but even more so in the things pertaining to the kingdom of God. She used to live in an uninterrupted communion with the Lord by prayer and the study of His word. She had been dear to all for many years, but only after the death of Sr. Fritz her usefulness began to be more manifest when the Girls' School had to be committed to her charge, for the management of which she evidently had a peculiar gift. Soon afterwards when Sr. Gundert arrived at Calicut, she became her assistant teacher and at the same time her most attached disciple, by which friendly intercourse the growth of her inward man was much accelerated. She often used to come to her for prayer or conversation about spiritual things, and in such hours she sometimes exclaimed: "O, if you only knew how I love Jesus; *He* has loved me so dearly; I can never be satisfied with reading of His love in His word" and so on. Sr. Gundert ever was full of joy when speaking about Anna. Gradually the time was drawing nigh when all her good qualities and accomplishments were very much wanted in the Girls' Institution. After Sr. Gundert had gone to Europe, Anna Subaya with her husband were left alone to take care of the school, whilst the Missionary could only have the general superintendence. In this work, certainly not easy for a native, she really proved able, faithful, industrious and humble-minded. She has done much, and what she did she did quietly and peacefully, with a true love to the children which they amply returned. But the women of the Congregation also liked to be advised by her and to take her for an example. None was so well versed in her Bible, none so attentive in listening to the sermon. She never had a quarrel with anybody, because her heart was filled with thoughts of peace. She was deeply rooted in the love of God and, as we think, ripe for heaven. On Christmas eve she prepared, as a kind mother with us is wont to do, all the Christmas-presents for the children, and when she had done, she said to her husband rather solemnly: "Now my work is done." He thought that her words only referred to the work she had had in hand, but now it appears that she had a kind of presentiment, that her approaching confinement might end fatally. On the morning of the 25th of December she very suddenly died, after having given birth to a girl who survived her only one day. Her end was as her life had been. Br. Convert, who went to visit her, has witnessed the peace and confidence of her soul. Having been asked if she was prepared to go home if it be the Lord's will, she answered: "O yes, I shall be glad to go, but not by any worthiness of my own, it is all grace."—There were many tears for her departure among the whole congregation, especially among the girls, and even

many heathen were seen standing at her grave who had also liked and respected her to a very high degree.

Such an example of the grace and power of God is sufficiently encouraging for every missionary. Other signs of a similar working of the Spirit have not been wanting either during the year. At the beginning of it we observed a great zeal for prayer-meetings held by the men of the congregation separately and by the women separately, and after having declined for some months it gained new strength towards the end of the year. Such efforts cannot be in vain, although we cannot speak of any outward manifestations of a revival.

But along with these cheering experiences we had to make others of an opposite character. In the month of October when Br. Convert had gone to Cannanore to meet his bride, Br. Lauffer who was left alone at the station, had the grief of detecting some cases of gross sin among the apprentices of his carpenters' shop. The measures which he took for punishing them, created a sort of rebellion. With a few exceptions they all sided with the sinners for sometime; but afterwards they repented and begged pardon, which they obtained after the most guilty had been excluded from the congregation.

Excepting these extraordinary cases the Calicut Congregation has given us much joy. The services were always well attended, not only on Sunday, but also on the working days; family-worship is to be found in all houses, and Br. Convert was often delighted to overhear their prayers when taking an evening-walk among their dwellings. In order to establish a more cordial intercourse with them he began to hold a meeting with the men of the congregation, in which various matters used to be discussed, differences settled and prayers offered for all. These meetings proved a blessed means to unite both parties in brotherly love.

The Kodakal congregation seems to be inferior in these respects; Br. Bosshard cannot give it so good a character. Few only appear to seek more from the mission than their livelihood; many are satisfied with coming to church once a week, although they undoubtedly are much behind in spiritual knowledge.

The outward means of subsistence of our Christians are amply supplied. Nearly all of them, though not rich, are eating their own bread. The weaving establishment and the carpenters' shop give occupation to many. Sometimes no less than fifty persons altogether find regular employment. Both establishments are flourishing, and the produce of the first, during the year, has been 5320 yards. Br. Schauffler has now taken the superintendence of the weaving establishment.

Little can be said about the SCHOOLS. The Girls' Boarding School which was so well taken care of by Anna Subaya, enjoys now the superintendence of Srs. Convert and Lauffer who very much miss her helping hand to get initiated into the work of the school. The Parochial Boys' School at Calicut was discontinued because all the boys are attending our Anglo-Vernacular School. The latter is doing very well. There has been an increase of scholars as well as of teachers, and Br. Schauffler was able to undertake a class soon after his arrival.

The work among the HEATHEN, although carried on both by missionaries and catechists, yielded little fruit. Few adults only were baptized, among whom we mention Isaac Mannamparambu, now Malayalam teacher in our Anglo-Vernacular School. The scarcity of converts may partly be occasioned by the alteration of our principles which was found necessary regarding the outward assistance sometimes granted to newcomers. Yet we trust in the power of God's word to convert in his own time and way and therefore labor on confidently. The word has been preached again to thousands of heathen, especially at Kirur during the festival, where Br. Convert with three catechists, Br. Diez with two, and three catechists from Tellicherry, met for proclaiming the Gospel, and many appeals were made to the thronging multitudes. After two days of blessed work the excitement prevailing among the Hindus and Moplahs induced our Brethren to leave. Other preaching tours the Catechists have made to different places, they are all diligent in their work, especially at the outstations, which were also repeatedly visited by Br. Convert. At Malapuram, where he went three times, he was glad to do some work among a few native Christians, as well as among the small detachment of European soldiers there.

PALGHAUT.

Rev. W. Herre (1856) and Mrs. Herre (1858).

Rev. J. Metzger (1860).

Catechist: *Paul Ittirarichan.*

English Teachers: *Messrs. K. Epe, G. Virgeese.*

<i>Communicants</i>	12;	<i>last year</i>	7
<i>Non-Communicants</i>	3	- -	2
<i>Children</i>	16	- -	5
<i>English School</i>	44	- -	60

The above mentioned names are meant to represent the present condition of the station, rather than that of the past year, during which Br. Strobel still had his place and work at Palghaut, where he had returned in February 1860. But at the end of the same year he was obliged to depart again for Cannanore, in order to fill up Br. Müller's place. As Br. Herre was not able to leave the Hills at once for Palghaut, Br. Hanhart resolved upon to remove there and to initiate the newly arrived Br. Metzger who had reached his station in the middle of November last and is now actively engaged in studying the languages. Br. Strobel praises the Lord who has now established the Palghaut Mission which formerly appeared to be subject to so many difficulties and trials, that one was tempted to suppose, it was not the purpose of the Lord to establish it. He with his two catechists—one of them has afterwards been transferred to Koilandy—has preached the word regularly once or twice a week in the bazar, where they always met with fifty or sixty hearers, sometimes quietly listening, sometimes disposed to quarrel, and thereby to disturb the preacher. Besides preaching the living word they also sold tracts at all such opportunities. The Shanars especially seem to be prepared for the Gospel. Some months ago they sent a deputation to Br. Strobel to ask what support they had to expect if they should become Christians. But we did not think it right to promise much in this respect. From another place too we hear that the word of God is inquired after by

Shanars, but the distance was too great to pay them a visit, as there was only one brother to do the work of the station.

The Catechists have behaved themselves well and rejoiced Br. Strobel's heart by their faithfulness. Between themselves they were most heartily united, so that Paul Ittirarichan feels lonely now after his companion Paul Chittayagam is gone. During the monsoon Br. Strobel had a weekly meeting with them for the purpose of reading God's word and church-history.

The CONGREGATION has increased a little, but chiefly by Christians coming from other stations. The few members composing it are desirous to hear the word and respect the missionary, but in the exercise of prayer as well as in making an open profession of their faith they are very weak and have still to learn how to become a light and salt.—Besides the Malayalam services there is a regular English service every Sunday at noon.

In the ENGLISH SCHOOL the heathen teacher was dismissed at the end of the year on account of his enmity against Christianity which led him to such a point as could not be tolerated any longer. The number of attendants has been lessened by the opening of a Roman Catholic School in the place; but the unpromising condition those were in who went over to that school, makes it easy for us to get over the loss. On the whole we are satisfied with the conduct and progress of the scholars. On the 12th of December a public examination took place, accompanied by the distribution of prizes. Some of the boys seem to approve of our religion in their hearts; at least there is a strong and, we hope, not altogether unfruitful bond connecting teachers and learners.

IV. NILAGIRI.

KAITY.

Rev. C. Moerike (1845). Rev. Chr. Würtele (1857) and Mrs. Würtele (1860). Rev. J. Thumm (1860).

Christian Schoolmaster: *Martin Sambranimuttu.*

<i>Communicants</i>	16; last year	16
<i>Non-Communicants</i>	3 - -	3
<i>Children</i>	18 - -	17
<i>Christian Day-Scholars</i>	15 - -	12
<i>9 Vernacular Schools</i>	100 - -	92

Br. Metz' absence in Europe is often felt by the brethren of this station, yet they rejoice in the hope that he may again be seen with them towards the end of the present year, as the news received about the state of his health is becoming more and more cheering. Even now he is keeping up an intercourse with his beloved Badagas by means of letters which he sends to them. But we are sorry to say that the station had to suffer another heavy loss at the beginning of 1861, when Sr. Moerike by her protracted illness was at last compelled to return to Europe for a season. Br. Moerike, however, resolved to stay for the work's sake and accompanied his partner only as far as Mangalore where she embarked together with three brethren leaving at the same time.—We were much rejoiced at the arrival of Miss Elsaesser, now Sr. Würtele, and a new fellow-laborer, Br. Thumm, who had come to Mangalore in October last and spent his first three months on the coast in order to begin his study of the Canarese language, easier to be acquired there than on the Hills. When Br. Moerike returned to his post, he also came with him to Kaity, and was all the more welcome as Br. Würtele's ill-health had much interfered with his work during the past months.

The Badaga CONGREGATION has not increased, but rather lost one of its members by death, although in fact this is scarcely to be called a loss. For dear Salome after ten months' walk as a Christian at the age of 25 years departed in peace, and her happy end thus gives us

good reason to hope that one of the first-fruits of the Mission has entered into the joy of her Lord. Whilst recording this we desire to be thankful to our Lord Jesus for the strength given to the remaining members of our little Badaga Church to stand fast during the past year and to profess his name in the midst of their heathen brethren, though all of them live in their own village about four miles from the station, and are thus under less supervision than if they lived at Kaity. However Br. Moerike constantly visits them, and as it is impracticable to gather them together during the day, on account of their work, he generally spends a night in their village. They are highly respected among the heathen around and their consistent walk exercises a wholesome influence upon their neighbors. Although for the present we do not know of any others willing to come out and confess Christ, yet some signs or symptoms may be observed here and there similar to those which preceded the first conversions and therefore give us much hope. May the Lord fulfil these our hopes to the glory of His own name!

The Parochial School upon the whole has been going on as well as before. The Vernacular Schools were flourishing indeed, chiefly during the first half of the year, when the number of scholars increased as it had never done before. Especially the night-schools were crowded for a considerable time; but from several causes the number of attendants has gradually lessened. One of the chief causes is the fear of tigers and other wild beasts which have much increased of late. Yet the continued attendance at the remaining schools may be looked upon as very hopeful, because if those who attend were not interested in what they learn, they would not be found willing to come to school after a long day's work. Br. Würtele has taken these schools for his peculiar share of the work. As a farther encouragement to our work we are rejoiced to be able to state, that an English christian lady, residing on the Hills, and well acquainted with the native language, has lately established a school for Badaga boys, her chief object being to instruct them in the way of life.

In conclusion we cannot omit to offer our sincerest thanks to Dr. Leslie of Coonoor this year again, for his very kind and unremitting

services rendered to the members of the Nilagiri Mission as well as to a number of invalids from other stations.

V. COORG.

MERCARA, ALMANDA, ANANDAPURA.

Rev. G. Richter (1855) and Mrs. Richter (1858). Br. F. Hahn (1857).

Rev. W. Stokes (1860).

Catechists and Schoolmasters :

Christian Kamsika, Stephen Antony.

<i>Communicants.....</i>	<i>63; last year 34</i>
<i>Non-Communicants.....</i>	<i>3 - - 2</i>
<i>Children....</i>	<i>36 - - 31</i>
<i>Catechumens.....</i>	<i>38 - - 72</i>
<i>Parochial School.....</i>	<i>14 - - 16</i>
<i>English School.....</i>	<i>80 - - 80</i>

During the greater part of the year 1860 the Coorg Mission has had the benefit of the presence of its founder. Br. Moegling though very much weakened in his health by several relapses, after his partner had left him for Europe, not only continued at his post, but actually prepared for some more years of Indian labor, and as soon as his health began to improve again he vigorously set to work and for several months was fully occupied with literary labors as well as with bazar-preaching and pastoral visits which he regularly paid to the Anandapura Congregation. But these extraordinary efforts even his strong constitution could not stand for any length of time. In the month of November his health became so bad that his kind physician advised him to proceed to Europe without any delay. * On the 26th

* We gladly seize this opportunity, in the report of our last Indian Station, to express our heart-felt thanks to all Medical Men who have kindly assisted our Brethren and Sisters at their various stations.

of the said month he departed from Coorg, after having taken leave of the elders and other members of the congregation who had come from Anandapura to Mercara to see him once more. When he left us he still entertained some hope that it would be only for a season, but already at Mangalore and still more at Bombay it became quite evident that it was high time for him to leave the country so much endeared to his heart by the labors and experiences of nearly twenty-five years.

As to the other brethren belonging to the Coorg Mission they too had their changes. Br. Kittel as stated above was compelled by fever to leave first Anandapura for Mercara and then the Coorg country altogether.—Br. Richter with his partner removed to Anandapura for three months (Febr. to April 1860) in order to superintend the building of the mission house there, in doing which he had to encounter many and great difficulties. However he succeeded so far as nearly to finish the whole by the beginning of May, besides laying the foundation of a chapel. But Sr. Richter having contracted a severe attack of fever at their temporary dwelling-place and subsequently being brought to the verge of the grave, a time of greater and longer trials ensued. A change of air afterwards sought at Fraserpet has under God's blessing restored her health.

As we mentioned above, Br. Kaundinya was sent by the Canara Brethren to strengthen the Coorg Mission and stayed at Anandapura during the Mousoon. When he had returned to Mangalore, Br. Hahn arrived in due time to take his permanent residence in Coorg, and soon afterwards the station received an additional reinforcement by the arrival of Br. Stokes from Europe, who is now preparing for the work by the study of the Canarese language. At the departure of the Senior Missionary, however, the Brethren could not help feeling destitute in some measure, and the case of this mission being the more urgent in consequence of the entire absence of native assistants (the only one present is wanted for the English school) is still under consideration, which we pray the Lord to direct to the right end agreeable to His will! For the present Br. Richter and Br. Hahn are attending to the

wants of the congregation as much as their other duties and circumstances will permit.

The CONGREGATION itself has gone through a most serious crisis occasioned by the misconduct of one of the members whom we formerly called the firstfruits of the Coorg Mission. Although we had been led to doubt his sincerity for sometime, yet it was mournfully surprising to find out at last, that he had been living in gross sins and endeavoring to create himself a party among the congregation by estranging their hearts from the missionaries. The cure was a very difficult one in this case, the more so as the poor man obstinately refused to submit to discipline, and the rest of the church-members were rather slow in emancipating themselves from his pernicious influence. Yet thank God! after some time their eyes were opened and their rebellious mind humbled, they confessed to have been wrong and begged pardon. The instigator himself who had not even refrained from openly abusing the whole mission, in the presence of the congregation, was sent away, and since then the Anandapura Christians, especially the elders among them, have made as it were a new beginning and behaved themselves to our satisfaction.

On the 24th of June the Brethren Moegling and Kaundinya were very happy to receive fourteen families consisting of 32 souls into the congregation by baptism. It was the second time that such a large number was admitted at once. All of them had been duly prepared by being instructed in the chief articles of our faith for some time every morning, when the whole congregation was present and listened attentively. After these preparations Br. Kaundinya communed with the presbytery about each individual candidate for baptism, and the above said number was thought fit for the same. Again in January 1861 when Br. Kaundinya paid a shorter visit to Anandapura, no less than 17 catechumeni were instructed and baptized. Such days with the ensuing communion-services are refreshing and encouraging, indeed, and give us good reason to believe that the Lord has not forsaken the Coorg Mission.

The ENGLISH SCHOOL at Mercara, whose superintendence is now given over to Br. Richter alone, has been conducted as in former years

excepting some interruption occasioned by the headmaster's absence at Anandapura. There has been no public examination, but a weekly one is usually held within the school itself, and the result has always been satisfactory. In the lower classes Canarese is much used as medium of instruction.

Preaching to the heathen has been carried on by Br. Moegling on the spot as much as possible, but, we are sorry to say, not one of the brethren has been permitted to make a longer excursion for this purpose.

Western Africa Mission.

The Basel Society's Mission on the Gold Coast of Upper Guinea has enjoyed another year of steady progress in the midst of many difficulties. For upwards of a century a post of forlorn hopes, as it were, and the grave of many a faithful soldier of Christ this coast has now become another of the numerous encampments which gradually encircle Africa, and will, we trust, finally combine in a general and successful assault on that vast fortress of darkness, to throw it open to the view of Christian nations, and to draw its untold millions from the depths of savage misery into the paths of peace and righteousness, and into the bonds of friendly intercourse with the rest of mankind.

In the last century a colony had been established by the Danes on the Gold Coast. A fort, raised by them, was called Christiansborg in honour of the king of Denmark. The coast was then, as it is now, inhabited by the Accra negroes. As in other foreign colonies occupied by European nations in those days, so here also the claims of the benighted natives on the sympathy of Christians were almost entirely overlooked. More than five quarters of a century ago, however, the spiritual wants of the Accra negroes were brought home to one of the most zealous Christians of the day, Count Zinzendorf, the noble founder of the Moravian Church, who, ever mindful of the heart-stirring question written on the memorable picture of Christ crucified,

“This did I for thee :

What doest thou for me ?”

preferred a life of incessant labour and care in the cause of the gospel to the highest honours of royal courts, and became the originator of missions still greatly blessed, to the negroes of the West Indies and the Indians of America, the Greenlanders of the North and the Hottentots of the South: was induced by a pious mulatto of Christiansborg, Potten by name, whom he met at Copenhagen, to send the first missionaries to the Gold Coast. Anxious to return to his country a messenger of the gospel of peace, Potten offered himself for the purpose, and accompanied by Henry Hukoff, a Moravian brother, reached Christiansborg in 1737. The latter soon fell a prey to the coast fever, and his grave was the first of so many which have since received the mortal remains of missionaries who laid down their lives in this, as it then appeared, almost hopeless cause. In 1741 Potten left for Denmark, but returned twice to the scene of his labours and sufferings, till in 1769 he was called to his rest. Ere he died, however, he had the satisfaction to see the Moravian Church take possession of the inheritance of love to the Accra negroes, which their large-hearted founder left to it at his death in 1760. In 1768 Potten was cheered by the arrival of five brethren from Herrnhut; and in 1770, a few months only after his departure, four more missionaries landed at Christiansborg. The labours of this noble band extended then to the Akem negroes also. The prosperity of the mission, however, was of short duration. Within a couple of years eight brethren were buried, and the only survivor, who sailed to Jamaica in search of health, died on his way. Who will blame the Moravian Brethren that after the loss of eleven precious lives they withdrew from the mission?

We need not repeat the circumstances which led to the resumption in 1828 of the work thus interrupted, by the Basel Society after the lapse of more than half a century, nor recite the many difficulties which had to be overcome until their mission gained a firm footing. They have been shortly told in the Eighteenth English Report, published at Mangalore in 1858. It may suffice to repeat that between

1828 and 1838, eight more graves marked the spot of another forlorn hope, fallen in the siege of Western Africa.

Once more it became a subject of long and deep consideration, whether in Christian prudence the Committee were not bound to retreat from a field, on which a second time only one survivor was left. Faith however prevailed, and in 1843 a new company of Basel missionaries arrived on the Gold Coast, accompanied by twenty-four Christian negro colonists from the West Indies. This was the turning point in the history of the Western Africa Mission. The Society has been permitted by the grace of God, in spite of many trials and afflictions, and the loss of many more precious lives, to gain ground among the Accra negroes and the adjacent tribes.

The mission extends now over four districts inhabited by as many different tribes, the Accra and Adangme negroes of the low country, and the Aquapim and Akem negroes of the hills. Among them six stations have been established, to each of which native churches are attached. The last census shows 76 catechumeni and 501 baptized negroes, 247 of whom are communicants. The work is carried on by twenty-one European brethren, twelve of whom are married, two European schoolmistresses, twenty-one native catechists and schoolmasters, and three native schoolmistresses. Twenty-three preparandi are under training and give fair hope of usefulness. Forty-nine boys and sixty-one girls collected in four boarding schools are brought up in the fear and admonition of the Lord; 178 boys and 50 girls receive Christian instruction in the mission-schools. Several work-shops and plantations under the direction of experienced lay-brethren serve to train our negro-converts to habits of industry and honesty. Such is the present general aspect of the Society's work on the Gold Coast. Comparing it with the state of things twenty years ago, we cannot but "rejoice and take courage, for this is the Lord's doing; it is marvelous in our eyes."

The last year has had its fair share of trials. Two European labourers have gone to their rest. Miss A. Furer, for several years a faithful teacher in the Abury female boarding school, departed this life full of joy and hope, on the first of August 1859. Br. M. Ried,

born in 1833, who since 1856 had devoted himself with childlike faith and piety to the secular affairs of the Abokoby station, died in the Lord on the 5th of April 1860. He will long be remembered by the negroes of the Gold Coast as the maker of the first good road.

Br. Mader, who since 1851 had lived in Africa and of late conducted the Catechist-Training-Institution at Akropong, was by failure of health obliged to return to Germany. Two negro youths, who accompanied him from Africa, have been admitted into the Mission-College at Basel. Some more brethren have been so much reduced in health by their sojourn in Africa, that their return to a healthier climate must not be delayed.

Two brethren and three sisters were sent out from Basel in the course of the year. Br. Ch. J. Harnisch, who left Basel in May 1860, was sent to the assistance of Br. Auer, the new superintendent of the Catechist-Training-Institution at Akropong. He was accompanied by Sisters Mugler, Rueff and Schüle, now the partners of the Brethren Schall, Heck, and Stanger. Br. J. Weiblen, a lockmaker, left in December last.

During the past year 119 souls were added to the church by baptism. Twelve ordained brethren attend at present to the spiritual wants of the converts, the education of the young, and the preaching of the gospel to the heathen. The latter work is steadily carried on in all directions. Nine lay-brethren are engaged in building houses necessary on account of the increased strength of the mission establishments, and in attending to other secular affairs of the mission, assisting at the same time in the work of evangelization wherever an opportunity offers.

I. AKRA OR GA DISTRICT.

Such is the name of the small province of Christiansborg from the sea to the fort of the Aquapim mountains. Here the Gâ language prevails.

1. CHRISTIANSBURG is the principal station of the Mission, recommenced in 1845. It has a native church of 140 baptized negroes, 74 of whom are communicants, a boarding school with 26 boys, and two day schools attended by 24 boys and 11 girls. Sixteen persons are under instruction. An outstation at Tashy, a coast-town to the east of Christiansborg, and several preaching stations are connected with it. The brethren Locher and Schrenk are in pastoral charge of the station. A mercantile establishment conducted by the brethren Rottmann and Schall, and several work-shops for carpenters, joiners, smiths, and cartwrights under the direction of the Brethren Lindemeyer and Klaiber, give employment to a considerable number of native labourers.

2. ABOKOBY, an inland station established in 1854, is in charge of the brethren Stanger and Heck. A handsome Christian village has been raised here. The native church amounts to 132 souls, 52 of whom are communicants. Thirty persons are under instruction. A boarding school with 33 girls, and two day schools attended by 21 boys and 6 girls provide for the education of the young. By several work-shops under the direction of Br. Laissle Christian industry is promoted. The buildings necessary for the accomodation of the missionaries and the boarding school are completed; a chapel and school, for which a roof has been sent from Europe, are in fair progress, and the missionaries hope soon to be able to devote all their strength to the spiritual wants of the converts and the natives scattered over the interior of the district. The Damfa outstation, where a small chapel and school have been built, and another outstation at Sasaby, as well as a wide circle of plantation villages are regularly visited with the Gospel.

Br. Heck of Abokoby writes:—

On Sunday evenings after the adult Sunday school was over, we used in former years to visit in a body some of the surrounding villages. The people, it was evident, were deeply moved at seeing our converts join us in singing and praying, and at hearing one or the other of the more advanced converts testify of what Christ had done for them. They were forced to admit that the gospel was a good thing not only for white people and missionaries, but also for negroes. Of late these Sunday excursions have been discontinued because an Evening Service has become necessary. But we continue regularly to vi-

sit these villages on Tuesday and Friday evenings, and as they are at no great distance from each other, several of them are visited with the message of peace on one evening. Although few as yet have renounced their old ways and turned to Jesus, we are far from being discouraged. The word of God informing sinners of God's unspeakable love to man, and of Jesus' death and resurrection for the salvation of the world, cannot return void. We feel sure that, ere long, not a few only, but many will gather under Christ's standard.

I visit the Damfa outstation once every fortnight, and in going and returning preach the gospel in every village along the road. The Damfa Christians stand in great need of new life. Their headman is still under the influence of the "accursed thing", and we cannot expect to see the church prosper again before he has renounced it. The school is attended by some ten boys. As they assist their parents on the plantations, the Catechists go with them by turns to avail themselves of their leisure hours, when they hold school in a barn or under a tree. In most villages of this neighbourhood the gospel is gladly heard. Two large places only continue hostile. The inhabitants declare themselves determined to remain faithful to their god Lakpa, even if he led them to hell.

At Sasaby, ten miles to the north-east of Abokoby, a body of fifteen catechumeni give us much joy. Boyte, their headman, is evidently sincere and upright. One of his children having died, the fetish priest told him, "Look now what terrible vengeance my fetishes take for your turning Christian. Did I not tell you long ago that you were going to ruin yourself." Soon after Boyte was afflicted with sore eyes. The fetish priest was again at hand to upbraid him. "You will soon die", he said "My fetishes have killed your child and will cause your death. They have commenced already by injecting poison into your eyes to destroy them." Boyte however, firmly withstood him on both occasions and sent him away, calling him an impostor.

After the rainy season I undertook a preaching tour, accompanied by two catechists. We stopped in twelve villages, in each of which the gospel was repeatedly preached. We generally addressed the people after sunset in the moonlight. The people received us with joy, begged us soon to return, and with great readiness offered their huts for lodgings. A year ago I had visited one of these villages and addressed the inhabitants in the middle of the day. While I took rest under a tree afterwards, a Christian boy, whom I had taken with me, gathered the children and taught them to sing one of our hymns "Mile moko kpakpa." This time I took occasion to ask the children whether they still knew "Mile moko kpakpa", when a girl of about nine years commenced to sing it and was joined by the whole chorus.

II. ADANGME OR KROBO DISTRICT.

This district inhabited by the Krobo negroes amounting to about 35,000 souls, extends along the southern bank of the Volta river, and is twenty miles long and nearly as broad. The inhabitants speak the Adangme dialect, though many of them understand Gâ. The district has as yet but one station, Odumase, which was commenced in 1859. The mission house and chapel have just been completed. The nucleus of a native church is forming. Twelve persons have been baptized, nine of whom are communicants. Twelve catechumeni are under instruction. The schools are attended by 24 boys and four girls. The Krobo people on the whole evince great interest in the proceedings of the Mission, and the king Odonko Asu is a sincere friend of the missionaries. The brethren Zimmermann and Aldinger are in charge of this promising field. We subjoin extracts from their last annual report.

With the help of God Odumase has since October 1859 become one of our stations. God be praised for this new proof of his favour. To Him be all honour, glory and power.

This new mission has not been taken in hand according to human calculation, but by the will of God. The day of the Krobo people is evidently come nigh. They begin to see their misery, and feel the curse of sin, as their king said the other day, "We Krobo negroes have become like the beasts of the field." They show a decided hunger and thirst after better things, as we may gather from the large numbers which regularly attend our services. In many of them a desire after a helper and saviour has been awakened by the rebellion of 1858. * Odonko Asu himself considered that event as a judgment of God and thought then of becoming Christian.

The Odumase station also has been selected by the guidance of the Lord. At this place he, has gathered his firstfruits out of the Krobo negroes. The place has nearly recovered from the effects of the rebellion. The king and our Christians, in rebuilding their houses, have introduced many improvements. Odonko Asu's house is spacious and lofty enough to suit a European. The mission premises occupy the most elevated part of the town. They are healthy, though the heat is much greater here than on the coast. We had great difficulties in procuring the site. Good land is rare and of great value in Krobo.

* See an account of this rebellion in "Nineteenth English Report. Mangalore, 1859."

Moreover many bigoted old men and women evinced great fear, lest on settling in the country, we should disregard the laws and institutions of the fetish. Their sore anticipations proved indeed true. When we had taken possession of some land, we commenced baking bread and feeding goats. Both practices are interdicted on plantations by the fetish, although the taste of the fetish-priests themselves has led to greater laxity in towns. No great objections were raised against the goats. But when the oven was built, and dough prepared,—a crime in Krobo eyes,—and the fire was lit in the oven, the people's wrath broke forth. The inhabitants surrounded the oven, howling "Fetish, seize them! seize them!" Only through Odonko Asu's energetic interference greater mischief was prevented. Now most people admit our bread to be better than theirs, which they prepare by boiling.

Without exception the Word of God is gladly heard by the people. Wherever we go, we are received with joy, and most attentively listened to by large crowds. Our chapel cannot hold the hearers. Though there are as yet but few converts, they give us joy. They love the word of God, and prove its power by their daily conduct. Their besetting sin is avarice, which is the national vice of the Krobo negroes. Twelve persons are under instruction, most of whom we expect soon to baptize. One of them is a headman, who has resolved on joining us with his whole family. King Odonko Asu also attends the services regularly. He is fond of the word of God, partially well versed in it, and shows great kindness to the missionaries; but he stops short of declaring himself for Christ. He reminds us of king Pomare I of Tahiti who, although well inclined towards the mission, died without a certain hope of everlasting life. The Lord's ways are wonderful. "Not many wise men after the flesh, not many mighty, not many noble are called, but God hath chosen the foolish things of the world to confound the wise." Sorry indeed we should feel, if Odonko Asu should never attain to faith in Christ. But as Pomare I was succeeded by the truly converted Pomare II, so we pray the Lord to give Krobo in that case a faithful Odonko Asu II.

III. AQUAPIM DISTRICT.

The Aquapim mountains, rising to considerable height at no great distance from Christiansborg, were from the beginning of the mission resorted to as a place of refuge from the coast-fever. When in 1842 the resumption of the Gold-Coast-Mission was resolved upon, this mountain region was selected for a new basis of operations. Its south-

ern part is peopled by the Aquapim negroes, speaking the Otshi language. Among them two stations have been established.

1. AKROPONG, the capital of the Aquapim king, was occupied in 1843, when the new missionaries and their company of West-Indian colonists were received by the natives with shouts of joy. The mission premises are close to the town. The native church numbers at present 163 baptized negroes, 80 of whom are communicants. Twelve persons are under instruction. Br. Widmann, the senior missionary, has the pastoral charge of them. A Preparandi School attended by 23 youths, prospers under the direction of the brethren Auer and Harnisch. A boarding school with 18 boys, and several day schools attended by 84 boys and 21 girls, spread the blessings of Christian education. A coffee plantation and different workshops for carpenters, joiners, and smiths under the superintendence of Br. Lang, furnish the converts with the means of supporting themselves by the labour of their own hands. At the Late outstation to the south-east, a chapel has been built, and a regular school is kept for the children of converts residing there, as well as of heathens. At the Adukrom outstation to the north, Sunday- and Evening-schools have been opened.

2. ABUDE or ABURY is the other Aquapim station. It was commenced in 1847, and after an interruption of several years resumed in 1857. A small native church amounting to 41 souls, 20 of whom are communicants, and five catechumeni are under Christian discipline. A boarding school with 18 girls, and workshops for carpenters and joiners form part of the settlement. The brethren Dieterle and Mohr are the missionaries of the place.

The missionaries of Akropong were deeply grieved the other day by one of their catechists in charge of the Late outstation giving great offence through inconsistent walk, but also much encouraged by the bearing of the converts under such critical circumstances. Br. Widmann writes—Nov. 6, 1860—

On September 22nd I visited Late with the intention of administering the Lord's Supper on the following day. But when speaking with the converts, they told me that they were too deeply offended to approach the Lord's table. Upon farther inquiry I was informed that one of the catechists had made an at-

tempt to seduce his colleague's wife during her husband's absence. I suspended the man at once and sent him to Akropong. At the same time I exhorted the people not to lose faith in the gospel; for although one of their teachers had proved false, Jesus and his word remained true for ever. After a short absence I returned to the place and had a blessed day. The Lord's Supper was celebrated, and thirteen persons received baptism. Among them there were six girls who had attended our school at the place. Another of the candidates, Noa Mensa, about thirty years of age, had lost his elder brother some time ago. When he had resolved upon joining the church of Christ, a priestess declared that his brother had been killed by the fetish, and in consequence claimed his property. As Noa Mensa objected, he was summoned before a heathen court and heavily fined. These proceedings increased his aversion to idolatry. He turned to God for help in these difficulties, and was heard. He was enabled to pay the fine and gave himself up to the Lord.

The eyes of many are opening to the fact that "the Lord will not give his glory to another, neither his praise to graven images," and new doors are opening before the missionaries. We add a few more extracts from Br. Widmann's letters.

Not long ago the heathen wife of one of our converts at Late fell dangerously sick and confessed to her husband, that she had been seduced by two heathen neighbours, who had assured her that the Christians had no fetishes to be afraid of, but now she felt that the God of the Christians had visited her guilt upon her. Even the miserable king of Akropong was of late forced to admit, that God could do wonders among Christians.—On last Sunday two grown-up girls and three boys of the boarding school were baptized here at Akropong.—Also at Mamfe a decided change for the better is visible. You will, no doubt, recollect that the catechist stationed there, was withdrawn some time ago in consequence of the constant opposition of the people. Now they ask pardon and appear very anxious to obtain again a teacher, for whom they offer to build a house.

Br. Mader being obliged in April 1860 by the failure of his health to return to Europe for a season, Br. Auer has received charge of the Preparandi School. He is assisted by the newly arrived Br. Harnisch and three native brethren. We subjoin a few extracts from the reports he gives of the school as well as of the preaching excursions he undertakes from time to time.

The pupils of the Preparandi School are on the whole diligent and obedient, although they stand in need of strict and constant supervision. All of them have a taste for the Word of God and a ready ear for the teaching of the Holy Spirit; they grow in knowledge and Christian life, but still many of

them have not yet attained to the full assurance of grace. They are divided into three classes. The first is taught Bible Reading, Bible History, Catechizing, General History, Geography, Vernacular Grammar, English, Arithmetic, Writing, and Singing, in thirty-one lessons a week. The lessons of the second Class comprise Exposition of the Scriptures, Christian Doctrine, Preaching Exercises, History, Geography, Arithmetic, Drawing, Singing, and Playing the organ, in twenty-two lessons a week; those of the upper Class Exposition of the Scriptures, Christian Doctrine, Preaching Exercises, Introduction to the Bible, Church-history, Drawing, Singing, Playing the organ, and Music, in twenty-one weekly lessons. The pupils are fond of and make good progress in music. Eight are sufficiently advanced to play the organ at church.

On one of the preaching excursions, I undertook some time ago, I stopped under a fetish-tree within a hedge by which the place is shut in. In front of the tree there was, as usual, a small gate to feed the fetish. While I was there, an old priest in rags approached with the breakfast for the fetish in a brass-plate, consisting of hashed yams and maize-bread. When he called the fetish, scattering about some handfuls, I addressed the bystanders, "Look at this man! he calls and obtains no answer! he offers the fetish food, and the fowls eat it! Indeed such worship is vanity. There is but one whom God has appointed the Saviour of all, and his name is Jesus!" The people laughed, but still listened to a short address from John 1, 14.—We continued our journey to Adukrom, where the influence of the king has had a bad effect on the progress of our school. We sent to inform him of our arrival and our wish to see him. He invited us to visit him, begging at the same time not to upbraid him. After tasting some food, of which the king appropriated to himself the lion's share, I asked him why he had broken his promise of sending his children to school. He replied, "You see, all my children are grown up, and others whom I sent, have run away; what can I do?" When addressing the people afterwards, the king interrupted us with his old objection: "You white people have a word different from ours!" I took him alone to warn him of his uncourteous behaviour, and exhorted him no longer to resist the divine message. He was so much moved, that he asked my pardon, adding, "O have patience! Surely, your word is good, but it takes slowly with us. Have patience, and you will get a school!"—At another place court was held in the middle of the road. No women were at hand this time, but much money was on the ground. I asked them, "Do you eat a word?"—"Yes, a word of warfare."—"May I listen to it?"—"No, no! you must not hear it; it has nothing whatever to do with you." Observing that all of them were drunk, I replied, "Indeed your word does not concern me; I go!"—At this the headman appeared so much moved, that he cast himself at my feet, once more beseeching me to go, because it was no word for me.—In general the plantation negroes are much more accessible than the towns-people.

In June last I made an excursion to Odumase with my pupils. On our way we vied with the birds in singing the praises of God. At Adukrom we could do nothing. The drummers and players were assembled for one of their noisy burials. At Apirade we had quiet hearers; but they proved very stupid. At Odumase we were well received. We had but to sing a hymn in one of the streets, and crowds surrounded us, listening to our message. The king however continues unchanged, always kind, but not drawing nearer.

Br. Dieterle of Abude also is permitted to give promising accounts of the work going on at his station and its neighbourhood. He writes—

The heathen are on the whole better inclined towards us, than of old. In former days when we visited the town, they used to turn away under the impression that we had received authority from government to suppress their customs. But now they receive us in a friendly manner, and ask us now and then to tell them a word of God. Still few as yet have made up their minds to visit our services, though they come to hear us when preaching in the streets. Some time ago we were interrupted by two intoxicated young men, who swore by the king of Akropong that every one would have to pay a fine for listening to us. Their leader made an attempt the same night at shooting himself, but was hindered by the elders of the place. He was so sorry for what he had done that the next day he called some of our converts, asked their pardon, and intreated them not to inform government of his misbehaviour.

On July the 22nd I was permitted to baptize seven persons. One was the wife of one of our converts, and had at first great difficulties to overcome. Her mother threatened that she would cut her cushion in token of entirely rejecting her from the family, if she joined the Christians. She replied, "I cannot hinder your cutting the cushion, but I must become Christian!" Returning to her husband however, she told him of her great affliction. "You see," she said, "my mother and family renounce me; will you never forsake or reject me? will you be to me instead of my family?" The husband of course promised all with sincere joy.—On the 14th October another youth was baptized. His family opposed his wish for some time. At last the headman asked him whether he was really resolved upon being baptized. The youth proving in good earnest, the man added, "Well, there are many bad people among the Christians, but God's word is good! We will permit you to join the church on condition that you become a real Christian; then you may rest assured that others of our family will follow your example."

Several young men of Tutu, a place four miles distant from this, have repeatedly desired me to establish a school at their village. I went to talk the business over with the headman. They said that they indeed liked to have a school in their village, but added, that no resident could be allowed to eat of a new crop of yams before some of it had been offered to the idols. I told them at

once that we could have nothing to do with their fetishes. Those young men at last prevailed upon their elders to give in, who however could not help adding a request for something to drink. One young convert lives here already, and a second is preparing for baptism. At other places similar doors are opening, but from wants of means we are unable to extend our operations.

We add a soul-stirring scene from a letter of Sister Dieterle's of the 6th November 1860.

It is a pretty well known fact, that ill-formed negro children are without mercy killed immediately after birth. Such especially is the case with so-called six-finger-children. Now it happened in October last that one of our converts passing near a cottage, heard many voices and the whining of a babe. He entered and discovered a new-born six-finger-girl in a large pot of water. He seized the child and carried her to the mission-house. Next day I visited the mother to engage her as nurse for the poor babe. But what a sight! The woman sat on the floor, covered with dirt, and wrapped in rags, a picture of despair. When I asked her, whether she would not become the child's nurse, she replied after some hesitation, "I have nothing to say to this business; ask my elder brother!" He was at once sent for. In the meantime I spoke to the child's father, who coldly replied, "A cast-away thing is not taken up again!" Some negro women encouraged the mother to go up to the white people. "You will see," they said, "that they take good care of the girl. Listen to us and go; you will then have another child which shall prove all right, for God will bless you." At last the brother arrived. After a consultation of several hours with his younger brother and other members of the family they decided at last, that they would permit the mother to nurse the child, if we would pay them five dollars. This demand was much too high. At last they agreed at the intercession of some converts to take one dollar and a half. When the mother arrived at our house accompanied by a crowd of women and children, we assigned her a room and directed two girls of the boarding school to attend to all her wants. Her husband and mother-in-law remained with her till night-time, intending to kill the child when all were asleep. But we interfered. The next day the mother continued greatly dejected. On inquiry we learnt, that she had given the priest much money on his promise, that she should have a well-formed child, and now she felt bitterly disappointed. We seized this good opportunity to direct her to the living God, and she replied several times, "What you say is true indeed!" Since then she has grown very fond of the child, which has been baptized. She plays with her and seems to be very happy.

IV. AKEM DISTRICT.

The Akem negroes occupy the country to the north-west of the Aquapim mountains. Their language is Otshi.

Anxious to press forward to the interior, Br. Stüss settled in 1853 at Gyadam, the capital of one the Akem kings, and for some years maintained his ground in the midst of great difficulties and under repeated attacks of sickness. Brethren were sent to his assistance, and notwithstanding many more trials, the deaths of several brethren and Br. Stüss' retreat from the field, the new settlement appeared sufficiently strong, when at the beginning of last year a new storm arose. War broke out between Agyeman, king of Gyadam, and his more powerful rival Ata of Kyebe. The latter's attacks on Gyadam were twice successfully repulsed; but unable to resist much longer, Agyeman finally evacuated his capital and district, and Gyadam was burned down by Ata. During the war the property of the mission enjoyed the protection of both parties, and the missionaries were permitted to pass from camp to camp, exhorting the leaders to reconciliation and dissuading them from inhumanities. But the populous district being at last turned into a desert, they had no people left whom to preach to, and were under the sad necessity of forsaking the scene of so many trials and tears, rendered dear to them by the graves of some of their fellow-labourers, and by the gathering in of the first-fruits from among the Akem negroes. They were directed for the present to settle at Kukurantumy on the important road of trade leading from Ashantee to the Volta river, nearly midway between Akropong and Kyebe, which the Committee have selected for the new head-quarters of the mission, when Kukurantumy will be made over to the charge of native catechists. Mean time the brethren Stroemberg and Kromer have erected two cottages. Their colleague Br. Haas has been forced by failure of health to retreat to Akropong and to go to sea. The small flock of twelve souls at Gyadam was scattered. Four youths who had been baptized there before disturbances broke out, fled to Christiansborg, whence they were sent to Akropong. Two were

received into the Training Institution, the others found suitable employment in the mission workshops.

At Kukurantumy there are some new inquirers, and a school has been established which, however, is as yet but badly attended. The inhabitants on the whole care for little more than eating and drinking. The Mahommedans make great exertions to convert the negroes of that part of Africa to their creed. Their false zeal ought to redouble the anxiety of Christians to gather the Negroes round Jesus. We subjoin a few extracts from Br. Stroemberg's letters.

June 6th, 1860: God's work is not hindered. One of our servants who had accompanied us from Gyadam, asked the other day for baptism, and since then he has been joined by a youth of Kukurantumy. They receive now regular instruction. Political troubles are not yet over.

August 3: The place selected for our premises, is sufficiently cleared to admit fresh air. It had been covered with impenetrable jungle. The chief of Kukurantumy being still absent with the army, we can do little at present. Gyadam is entirely deserted. Not long ago I paid a visit to the place and saw nothing but blackened mud-walls. The road to our premises was overgrown with grass of man's height. Every thing left behind had been carried away by robbers.—As to my health, I have a slight fever twice a week. Still it is happiness to serve the Lord even in the midst of sickness and much misery.

August 26th: The Mahommedans have a most fanatic zeal to convert the negroes to the false prophet, and their baneful influence is felt among the Akem negroes also. Indeed we must not delay taking possession of Kyebe, the capital. As to the people of Kukurantumy, almost their sole care is about eating. Heavenly things they do not mind, nor are they anxious for schools. When they received us at first so readily, they were moved by expectations of worldly advantages. The school is most irregularly attended. Two youths asked not long ago for baptism, but were prevented by their parents and masters from visiting us. We do not lose courage however, but in the strength of God patiently work on.

Sept. 28th: May the Lord fill the Christians of Europe with much love for the Akem mission. The Lord is with us, and our labour is not in vain. Several persons are visibly drawn by the Father to the Son. I hope soon to write of baptisms. Four inquirers are under instruction. I add an instance of revolting cruelty which fell under my observation the other day. A month ago my neighbour bought a slave from an Ashantee merchant. Being exceedingly ill-used by his master's wives, who prevented their husband from supplying him with clothes, water, and sufficient food, the poor fellow made four attempts at running away. Of course his hardships increased in consequence, and at

last his right hand was made fast in a heavy log of wood. Still he succeeded to escape, but a stranger in the country, he missed his way and was recaptured. His cries roused me from my bed, to which I was confined by fever. I ran over to the neighbour's house, and found the poor slave in the mud, altogether naked. His arms and legs were tied with four strong ropes. His master lacerated his back with lashes. An old woman turned a pointed stick about in his wounds. The bystanders laughed at the torments of the poor victim. Enraged at such cruelty I spoke to them of God's judgments, and bought the poor man. With surprize they saw me give him his liberty before their eyes. When understanding that he was a free man, his first words were, "This is of God!" Since then he stays with us full of joy at his liberty. We pray the Lord that he may soon attain that better freedom which Christ gives.

Oct. 29th: Both our cottages are now nearly ready. My time is taken up with visiting the sick, instructing inquirers, superintending the workmen, and preaching in the streets and houses of the town. The chief has promised to send four of his sons to the school, which is now attended by eleven boys. Many of the people in the town now understand the object of our labours. A man told me the other day, that he had heard people say: Jesus was the king of kings. Many know that they must be born again, and that Jesus is their Saviour. May the fire soon be kindled in our beloved Akem country, and may its stately forests soon resound with the praises of the Lord. Amen, so let it be!

In concluding this review of the Society's labours in Western Africa, we acknowledge with sincere gratitude, that this mission has evidently gained in influence and importance. It is an undeniable fact, that tribes which have no missions yet, are most anxious for teachers. It is a fact, that the fetish-priests are no longer able to hold the people in thralldom. The headmen, although many of them personally opposed to the gospel, can no longer prevent members of their families from joining the Christian church, and often in their difficulties have recourse to the missionaries. Many of the people moreover begin to acknowledge the yoke of idolatry to be intolerable, and to feel that the gospel alone can give them happiness and salvation.

CHINA MISSION.

Since the establishment of this mission in 1847, the Society's labourers addressed themselves especially to the Hakkas of the Sinon district, opposite to Hongkong. They studied their peculiar dialect, and were the means of collecting a native church of nearly two hundred souls, when their labours were interrupted by the late Chinese war.

Of the first two missionaries Br. Hamberg died in 1854, and in 1858 Br. Lechler was forced by the state of his health to return to Europe. Br. Winnes, who had joined the mission in 1852, being consequently left alone, Br. Martig was sent to his assistance. He set out from Basel in 1859, and after a visit to the Society's stations on the Western coast of India, proceeded early in 1860 to Ceylon, whence he intended to embark for Hongkong; but missing the time of the steamer's departure, he was obliged to take his passage via Calcutta and Singapore. At last arrived at his post, his health soon failed so entirely, that he will be obliged to return to Europe. Br. Winnes also is much reduced in health and scarcely able to attend to his various duties. Under these circumstances it is a matter of great gratitude that Br. Lechler's health has been sufficiently restored to allow of his return to the country of his adoption. He left Basel with his partner on the 15th September last to embark from England on board of the Traveller, sailing round the Cape.

Up to October 1859 Br. Winnes was by the war almost entirely cut off from the Hakka church at Lilong, the Society's principal station in the interior. He resided in the mean time at Hongkong, where he met with many opportunities for preaching the gospel, and had the satisfaction of baptizing twelve persons before returning to the mainland. Although deprived of the constant attention of a European missionary for a considerable time, and subjected to great afflictions by their neighbors, the Lilong converts on the whole behaved well. The prospects of the mission however, are far from encouraging at present. The small flock is much more likely to lose than to gain in numbers, unless new doors be thrown open by the power of God.

Several families and single persons from among our converts have joined the bodies of emigrants collected under the auspices of the British Government for the West Indies, and others appear inclined to follow them, especially since the agents seem to give preference to native Christians. Although their departure is much to be regretted, we trust they will prove a wholesome leaven among their associates. Nor ought they to be found fault with for yielding to the favourable offers held out to them, while disorder and insecurity prevail in their native country, and the means of supporting themselves in an honest way are failing. Br. Winnes says of his Lilong converts:—

When I paid them a visit a year ago, they showed greater activity and life than at present. No doubt the joy of seeing each other after a long separation was great at first. Since, however, I reside again among them I cannot resist the impression that timidity and want of Spirit have taken hold of them. This state of things arises from various causes. In the first place, during the last three years they have rather lost than gained in numbers. Moreover in consequence of the late war and our banishment from the interior, their heathen neighbours have assumed a more hostile and insolent bearing than in former days, and the Christians being intimidated have submitted with a spirit by far too passive, instead of boldly professing their faith. Many also have now discovered that no worldly advantages are to be gained by the profession of Christianity. Many erroneous and false hopes have been disappointed. We are, however, thankful for this change. Still, under such circumstances not many conversions can be expected, unless the spirit of God stir up the hearts and minds of the people. Future inquirers also will need much deeper convictions in order to break through all the difficulties they are now surrounded with. Many a time have I asked myself, why most of our people were of the lowest and poorest ranks. I was reminded of the words of our Lord that "the poor have the gospel preached to them," and again "that a rich man shall enter hardly into the kingdom of heaven." Still I could not conceal from myself that many of our people had been led to us not so much by the gospel, as by their own poverty. Of many a one also it must still be admitted that he considers a dollar a more powerful cordial than the blessing of God.—I do not think I err in believing, that during the past three years the Hakkas of the Sinon district in general have considerably lost in worldly prosperity. This decline is partly attributable to their endless contentions. Provoked by paltry offences, family-wages war against family, and village against village. Money and lives are lost and whole places destroyed, before reconciliation is thought of. By the late Chinese war the authority of the native government has been so

entirely undermined, that they do no longer possess the power of interfering in such affairs. Altogether I am afraid, we shall derive very little advantage from the war. It is true, foreigners are now permitted to reside in the interior; but public order and security have so entirely disappeared, that their sojourn in the land is beset with as great danger as ever.—Another source of the impoverished state of the Hakkas must be traced to their prejudices with regard to marriage; and these our converts also have not yet got over. If a son does not marry as soon as possible in order to propagate his father's noble race, he is considered guilty of great neglect in his filial duties. An unmarried man enjoys no respect whatever, and why should he, since he is thought not to fulfil the great object of life. The chief care of parents accordingly is to furnish their sons with brides, and as these must be bought, sometimes for £ 40, 50, 60 and more, the whole fortune of a family may thus be expended. The sons, although considerably poorer than their parents, must buy brides for their sons again, whether they have anything left to live upon or not, and thus sink still deeper in the scale of prosperity. Our converts admit the evils arising from such a system, but still they have not yet ventured to break the fetters of custom.

In a letter of the 17th June 1860 Br. Winnes was able to give more cheerful accounts of the work entrusted to his hands; although at the same time there was much to grieve him. He writes:—

On the 3d June I baptized nine persons, three adults and six children. There was among them my Chinese teacher, sixty-eight years of age. He is convinced of the falsehood of idolatry and of the truth of the Christian religion. He is also sorry for many sins of his past life, but still lacks an insight into the thoroughly corrupt state of his own heart. At the same time he is modest and able to discern between things becoming and dishonouring the Christian profession.

As to the Lilong church, matters look better, thank God. The services are well attended. Hostilities however are again a-stir. The natives are afraid lest the religion of foreigners should spread. There is a rumour that a body of bad people intend to set our chapel on fire. But the Lord is our defence.

We are deeply grieved by the relapse of Br. Lechler's late teacher Tai, into the worship of ancestors. In former days he used to preach the gospel to his countrymen and collected a small congregation at his native place Hachung. But his Christianity appears to have been raised on a Chinese foundation. He has now separated from the mission, and keeps a shop at Hongkong, in which idols also are sold. It is not to be wondered that such of his adherents at Hachung, as have no better ground of their faith than his, are likewise falling off.—The other day we had another cause of grief.

A sum of money was stolen from our chest, while we attended divine service.

Hung-ching, formerly a disciple of Br. Hamberg's, and a relation to the rebel Tartar emperor, has now joined the insurgents and is at the head of their civil administration, fourth in rank among their chiefs, and bearing the title of Kang Wang. Although he has so far given in to the views of his party, as to marry several wives, yet he is well acquainted with the demands of the Christian religion, and well versed in the Scriptures. In a new work of his, approved of by the rebel emperor, he strongly advocates the introduction of Christianity, as well as of European manufactures and institutions.

In 1854 a Chinese youth, Ten-fuk by name, accompanied the late Mrs. Hamberg to Basel, and after a short stay in our Mission College, returned to his native country. He lives with Br. Winnes and behaves well. Some time ago his mother died at Ha-chung, and her burial gave occasion to a strange conflict between Christian manners and Chinese prejudices, as will appear from the following account of Br. Winnes':

Ten-fuk was anxious to obtain Christian burial for his mother, but his relations strongly objected. Acquainted with their avarice, he asked them whether they would pay the expenses, upon which they kept their peace. Br. Martig and myself, accompanied by six pupils of ours, went now over for the burial. Upon our arrival we found the empty coffin surrounded by a crowd of people in the middle of the principal thoroughfare, from which a narrow lane leads to Ten-fuk's house; for his uncles had forbidden him to take the coffin through that lane. They said, the body must be dragged through it into the thoroughfare to be placed into the coffin, for otherwise mischief would befall the neighbors, as no Buddhist priests were at hand to dispel the evil spirits and destroy their influence. I declared in a friendly but decisive manner, that I insisted upon having the body laid in the coffin at home. They told me at last to act as I liked; but the bearers having been secretly instructed by them, would not stir. What was to be done? I could not yield to their superstition and bigotry, and yet they would not move. At last one of my companions hit upon an expedient. He offered the bearers a few copper coins, when all of them gave in at once. The coffin was taken to the house, the body placed in it, and then carried through the lane without any more hindrance. Fear and confusion seized the relations, and they told Ten-fuk that he would have to pay for any damage that should ensue by

the death of a dog, pig, or fowl. In the thoroughfare we halted to sing a hymn and address the people. At the grave another hymn was sung and a prayer offered.

The Committee entirely agree with their missionaries in basing their hopes of future progress in China not on the victories and treaties of European nations, but solely on Him who says, "Not by might, nor by power, but by my spirit!" Far from being disheartened, they look forward to new seasons of grace; for China also must be laid to the feet of the Lord of glory!

CONCLUSION.

A few remarks about the present financial position of our Society will suffice to justify our appeal to the generosity of our Friends and Supporters which we are compelled this time to make certainly no less, if not more urgent than in previous years.

The gross income of the Basel Evangelical Missionary Society amounted last year to Rs. 213,303 (£21,330), whereas the expenditure rose to 254,422, exhibiting a deficit of Rs. 41,119.

The receipts may be classified as follows:

1. Donations from auxiliary societies....	Rs. 75,800
2. Donations of Friends.....	50,173
3. Halfpenny collections.....	72,555
4. Sundry reimbursements.....	14,775
	<u>213,303</u>

Under the second head are included the Contributions from *India*, viz.

Subscriptions, donations and grants.....	Rs. 16,528
Contributions of Native Congregations.....	370

The expenditure is divided as follows:

Mission establishment at Basel.....	Rs. 22,004
Mission Institutions at Basel.....	22,081
India Mission.....	128,916
Africa Mission.....	71,959
China Mission.....	6,152
Outfit and Travelling Expenses of Brethren sent to North America.	3,310
	<u>254,422</u>

From the above statement our Friends clearly see, what we have ever been persuaded of, that in our case there is no reason at all for boasting, as it pleases God to keep us in humility and to try our faith whether it be of the right stamp. We have one word more to say, though not as a complaint, for which this would not be the right place. The Indian Government have seen fit to refuse our petition for exemption from the Income tax, ruling that our sustenance-allowances should be treated like salaries. That this decision is evidently illiberal if not unjust we beg to show by the simple fact, that not one of us can lay by for himself a single rupee without violating the regulations of our Society, and all the yearly surplus which any missionary may have, *must* return to the general Mission Fund, so that in reality we have no income whatever. What, then, is in our case the object of taxation? We can only find two answers: either our very expenditure must be taxed, which is rather a curious fact, or the Funds of the Society, which as religious funds have been exempted by the same Government.

We trust that the liberal assistance of our Friends to whom we would communicate also this fact as it were in confidence, will make up for this not inconsiderable additional expenditure. The Lord to whom we recommend the whole of our Mission in conclusion, will not forget nor leave unrewarded any act or gift of love springing from a heart which longs to see his holy Gospel proclaimed throughout the world and all the nations gathered into one fold under one shepherd.

CENSUS OF THE MISSIONS.

JANUARY 1861.

NAMES OF MISSION STATIONS.	Established in	Missionaries		Catechists & Schoolmasters	Native Schoolmistresses	Heathen Schoolmasters	SCHOLARS										Native Christians				TOTALS				
		Brethren	Sisters				Preparandi	Boarding Schools		Parochial Schools		Vernacular Schools		English Scholars	Boys	Girls	Total	Communicants	Non-Communicants	Children	Total	Catechumeni	Members of the Church and Catechumeni.	Scholars not belonging to the Church	Grand Total
								Boys	Girls	Boys	Girls	Boys	Girls												
INDIA.																									
I. THE CANARA STATIONS.																									
1. Mangalore.....	1834	11	8	10	1	5	19	0	73	40	24	104	108	32	442	359	16	254	628	28	656	249	905		
2. Mulky.....	1843	5	1	7	0	1	0	42	0	59	18	0	0	0	119	154	7	185	346	25	371	22	393		
3. Udaypi.....	1852																								
Total:		16	9	17	1	6	19	42	73	99	42	104	108	32	561	513	23	439	974	53	1027	271	1298		
II. THE SOUTH MAHRATTA STATIONS.																									
1. Dharwar.....	1837	2	1	3	0	4	0	0	0	6	0	0	161	0	167	10	4	17	31	0	31	165	196		
2. Hubly.....	1839	2	1	2	0	3	0	0	0	3	4	0	163	0	170	36	7	25	68	5	73	173	246		
3. Bettigherry.....	1841	2	2	1	2	3	0	0	27	1	0	0	180	0	208	8	0	33	41	3	44	133	227		
4. Malasamudra.....	1841	2	1	2	0	1	0	23	0	4	2	0	50	0	79	16	6	36	58	41	99	51	150		
5. Guledagudda.....	1851	1	1	1	0	1	0	0	0	4	7	0	80	0	91	27	2	28	57	0	57	81	138		
Total:		9	6	9	2	12	0	23	27	18	13	0	634	0	715	97	19	139	255	49	304	653	957		
III. THE MALABAR STATIONS.																									
1. Cannanore.....	1841	5	1	12	2	6	0	0	53	31	0	94	390	15	583	222	83	142	447	2	449	506	955		
2. Tellicherry.....	1839	4	2	6	0	3	14	50	0	0	0	112	177	0	339	95	6	118	219	3	222	292	514		
3. Chombala.....	1849	1	1	4	3	2	0	0	0	22	26	0	69	0	117	85	6	72	163	1	164	71	235		
4. Calicut.....	1842	4	2	9	1	9	0	0	61	37	0	120	215	0	433	258	28	213	505	6	511	344	855		
5. Palghat.....	1858	2	1	3	0	1	0	0	0	0	0	41	0	0	41	12	3	16	31	0	31	42	73		
Total:		16	7	34	6	21	14	50	114	90	26	367	851	15	1513	672	126	561	1365	12	1377	1256	2632		
IV. NILAGIRI STATION: Kaitiy.....																									
1. Kaitiy.....	1846	3	2	1	0	9	0	0	0	12	3	0	100	0	115	16	3	18	37	0	37	109	146		
V. COORG STATIONS ...																									
1. Coorg.....	1853	3	1	2	0	1	0	0	0	14	0	80	0	0	94	63	3	36	102	38	140	81	221		
Totals of India Missions		47	25	63	9	49	33	115	214	233	84	551	1693	47	2998	1361	174	1193	2733	152	2885	2369	5254		
WESTERN AFRICA. *																									
I. AKKRA STATIONS.																									
1. Christiansborg.....	1845	7	5	2	0	0	0	0	33	24	11	0	0	0	68	74	8	58	140	16	156	5	161		
2. Abokoby.....	1854	3	1	5	1	0	0	26	0	21	6	0	0	0	53	52	4	76	132	30	162	2	164		
II. ADANGME STATION.																									
1. Odumase.....	1856	2	1	3	1	0	0	0	0	24	4	0	0	0	28	9	0	3	12	12	24	12	36		
III. AKUAPI STATIONS.																									
1. Akropong.....	1843	5	3	8	0	0	23	18	10	84	21	0	0	0	156	80	48	35	163	12	175	66	241		
2. Aburi (Abude).....	1847	1	1	2	1	0	0	0	18	25	3	0	0	0	46	20	10	11	41	5	46	17	63		
IV. AKIM STATION: Gyadam.....																									
1. Gyadam.....	1855	3	1	2	0	0	5	0	0	5	0	0	0	0	10	12	1	0	13	1	14	10	24		
Totals of Africa Missions		21	12	22	3	0	23	49	61	178	50	0	0	0	361	247	71	183	501	76	577	112	689		
CHINA. *																									
1. Lilong.....	1859	2	0	2	0	2	0	0	0	17	0	0	0	0	17	57	37	20	114	0	114	3	117		
2. Tshonglok.....	1856	0	0	1	0	0	0	0	0	0	0	0	0	0	5	1	1	7	7	0	7	0	7		
3. Victoria.....	1856	0	0	1	0	0	0	0	0	0	0	0	0	0	24	12	7	43	0	43	0	43	0		
Totals of China Missions		2	0	4	0	2	0	0	0	17	0	0	0	0	17	86	50	28	164	0	164	3	167		
Grand Total:		70	37	89	12	51	56	164	275	428	134	551	1693	47	3376	1694	295	1404	3398	228	3626	2484	6110		

* Copied from the Home Report of July 1860.

Expe
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Sundry

Expenditure of the Mission

DURING THE YEAR 1859—1860.

	Rs.	As.	Ps.
Expenditure of 40 Brethren, and 20 Sisters	35,548	8	1
Journies, including home passages	19,409	10	7
Munshis	1,442	7	5
Catechists	6,850	5	5
Postage	1,309	14	11
Libraries	429	1	7
Buildings and Repairs	11,505	15	10
Catechist Institutions	3,014	4	10
Boys' Institutions	3,719	9	1
Girls' Institutions	5,892	12	10
English Schools	8,026	14	1
Vernacular Schools	4,480	6	7
Church Expences	2,699	12	2
Land taxes	356	15	2
Printing work	4,217	7	0
Agricultural Outlays	3,727	2	7
Furniture of Mission houses	471	13	2
Sundry Expences	1,083	2	9

Total Rs. 114,186 4 1

E. & O. E.

Mangalore, 31st October, 1860.

G. PFLEIDERER.

SUBSCRIPTIONS AND DONATIONS

FOR THE MISSION.

Received from November 1859 to 1860.

Donations of the Native Congregations at		Rs. A. P.		Collected by Lt. W. Gompertz, 16th Regt. M. N. I.		Rs. A. P.	
Mangalore.		19	11 5	Lt. W. Gompertz.		40	0 0
Udapy: Mr. J. Saldanha.		15	0 0	James Peterkin Esq.			
Congregation.		2	3 11	Surgeon.		50	0 0
Mulky.		6	0 0	Lt. S. Galbraith.		40	0 0
Dharwar.		2	0 10	Lt. G. B. Reid.		10	0 0
Hoobly.		29	14 4	Lt. T. Miller.		10	0 0
Bettigherry.		12	0 0	Lt. J. A. Barnet.		5	0 0
Malasamudra.		8	9 11	Lt. W. Halsted.		5	0 0
Guledgudd.		18	0 9	Mr. Jennings.		5	0 0
Cannanore.		6	14 6	Mrs. C. Stuart.		50	0 0
Tellicherry.		23	9 0	Drummer d'Lang.		5	0 0
Chombala.		2	15 4	Mrs. Stuart, proceeds of			
Calicut.		105	0 0	some silver.		40	9 10
Kaity.		8	0 0	Jooneer. thro' Rev. C. F. Schwarz.			
MANGALORE.				Rev. G. Deimler.		12	0 0
Acknowledged by Br. Pfeiderer.				Rev. C. F. Schwarz.		12	0 0
Col. G. Carr, 16th Regt.				Rev. L. Hofer.		10	0 0
M. N. I.		100	0 0	Mr. E. C. Dickinson.		5	0 0
Rev. C. Campbell, Banga-				A friend.		2	0 0
lore. Don. of a few friends				Chittoor. thro'			
when Br. Hebich passing				G. A. Harris Esq.		10	0 0
Bangalore.		75	0 0	Sam. R. Locke Esq.		5	0 0
Collected by Mrs. L. Beaman,				Bejwadee: thro' T. Chase Esq.		27	0 0
Hoshungabad:				T. G. Darling Esq. for			
A friend.		10	0 0	Coorg.		2	0 0
C. V. Gordon Esq.		10	0 0	G. E. Merrall Esq.		5	0 0
L. Slauton Esq.		7	0 0	J. Beatty Esq.		5	0 0
				G. A. Ballard Esq.		50	0 0

	Rs.	A.	P.		Rs.	A.	P.
Collected by W. G. Davidson,				D. Williams Esq.	10	0	0
Superint. Surgeon.	30	0	0	Capt. E. C. Campbell,			
R. G. Clarke Esq.	20	0	0	51st Regt.	10	0	0
Capt. R. Ranken, Jubbul-				Col. J. M. Madden, 51st			
pore 1858/9	30	0	0	Regt.	10	0	0
Bombay: thro' Rev. C. W. Isenberg.				Col. Pritchard, 8th Regt.	10	0	0
Collected by Rev. G. L. Fenton, Poonah.				xxxx	6	0	0
Rev. James Mitchell.	5	0	0	Capt. J. Shand, 51st Regt.	10	0	0
Rev. J. Wardrop Gardner.	5	0	0	Capt. J. B. Speid, 2nd Inf.			
Major R. Shaw.	10	0	0	Hyd. Cont. "100	0	0	0
Rev. G. L. Fenton.	5	0	0	A friend XV for the direct			
Major T. Candy.	30	0	0	spreading of the truth of			
Mangalore: xxxx	20	0	0	Jesus Christ, or for direct			
Dr. J. A. Bean.	20	0	0	charity in supplying the			
Mr. John Ball.	10	0	0	poor and needy.	108	10	0
F. N. Maltby Esq.	750	0	0	Dr. M'Farlane for Coorg.	50	0	0
J. G. Thompson Esq.	50	0	0	General mission.	50	0	0
W. Fisher Esq.	200	0	0	Dr. J. A. Bean, 8th Regt.	10	0	0
Col. Pritchard, 8th Regt.	50	0	0	Capt. J. Curtis, " "	10	0	0
Rev. A. Fennell, Sacramen-				Capt. A. Child, " "	10	0	0
tal collection.	29	6	0	Lt. G. Turton, " "	5	0	0
Butler Simpson.	5	0	0	Lt. R. W. Hesketh, " "	5	0	0
Lt. G. Law, Engineers.	50	0	0	Ch. Pochin Esq.	15	0	0
Col. Madden, 51st Regt.	50	0	0	Mr. G. May.	5	0	0
F. A. Groves Esq., Serin-				Capt. Wilson, 51st Regt.	10	0	0
gapatam.	50	0	0	Lt. W. Serres. " "	5	0	0
Genl. A. Bell, Rangoon.	200	0	0	Lt. H. Newberry. " "	10	0	0
Capt. P. F. Sims, 6th Regt.	50	0	0	Madras: remitted to Messrs. Arbuthnot			
Dr. D. Brandis.	50	0	0	& Co.			
Major H. J. Brockmann,				Collected by Major R. S. Dobbie, Burmah.			
Bangalore.	35	0	0	Capt. Fitzgibbon.	50	0	0
Dr. J. Brett.	10	0	0	Mrs. Fitzgibbon for Mrs.			
Edward K. Groves Esq.,				Hoch's School.	35	0	0
Seringapatam.	50	0	0	Capt. Harkness, 4th N. I.	100	0	0
J. Garrett Esq., Bangalore.	30	0	0	Capt. Geldart, Bengal Army.	50	0	0
Mrs. Lys, 45th Reg. M. N. I.	11	0	0	Ensign E. H. Thomas, 4th			
Mr. Vanegan.	10	0	0	N. I.	10	0	0
J. Boesinger Esq.	50	0	0	J. B. Chapmann Esq.			
J. Fraser Esq.	60	0	0	Meaday.	20	0	0
Arthur Hall Esq.	100	0	0				

	Rs.	A.	P.		Rs.	A.	P.
Brethren at Thayetmew				R. Smith, Esq.	10	0	0
and Meaday.	70	0	0	Capt. C. Taylor.	50	0	0
A. W. M. R. for Cannanore				Caleutta, collected by			
School.	10	0	0	Rev. R. Henderson.			
A friend XV.	300	0	0	A Friend.	200	0	0
Corporal Jennyson, 43rd				Rev. J. Schneider, Agra.	10	0	0
L. I., contribution of the	.			Rev. H. W. Shaekell.	10	0	0
Brethren.	18	2	0	Rev. R. Henderson.	10	0	0
B. Cardoza Esq. for 1860.	25	0	0	Hurryhur, collected by			
F. B. Elton Esq.	50	0	0	Col. G. Carr, 16th Regt.	100	0	0
A. Pritchard Esq.	10	0	0	Lt. S. Galbraith.	50	0	0
J. J. Knox Esq.	160	0	0	Dr. Peterkin.	50	0	0
Capt. P. L. O'Conell,				Lt. T. J. Miller.	10	0	0
Sept. 59 to Oct. 60.	350	0	0	Mr. Jennings.	5	0	0
Col. A. G. Young,				Rajamundry, collected by			
Jan. 60 to Oct. 60.	500	0	0	F. Copleston Esq.	50	0	0
Dr. E. W. Eyre.	36	0	0	Lt. M. Robertson, 5th			
H. Newill, Esq. 1859.	100	0	0	M. N. I.	10	0	0
Th. Marden, Esq.	50	0	0	Lt. P. Whetherall, Sap-			
H. Newill, Esq. 1860.	100	0	0	pers and Miners.	5	0	0
Th. Marden Esq.	50	0	0	Dr. M. C. Fernell.	5	0	0
Major R. S. Dobbie.	171	0	0	Capt. J. Stoddard, act. Dis-			
Capt. Fitzgibbon 1859.	50	0	0	trict Engineer.	5	0	0
J. C. R. Boswell Esq.	50	0	0	A. Purvis Esq.	25	0	0
Hassan, collected by				E. E. Lloyd Esq.	25	0	0
Major J. Halliday.	20	0	0	Lt. Heysham Commiss. Dept.	5	0	0
Major Dobbs, Toomcoor.	50	0	0	W. Thompson Esq.			
R. C. Dobbs, Esq. Subscr.	10	0	0	Master Attend.	2	0	0
Donation.	10	0	0	J. H. Cox Esq.	5	0	0
Capt. Bruce.	20	0	0	Mr. P. Martin, 2nd Apoth.	5	0	0
Mr. Apothecary Xavier.	20	0	0	A. Vonsohsten Esq.	5	0	0
Mr. Hutson.	2	0	0	J. H. Dhumson Esq.	2	0	0
Capt. Jones, 3rd N. I.	14	0	0	J. Bews Esq. Capt.			
Lady Whittlock.	20	0	0	Gallant Neill.	2	0	0
Major J. Halliday 5 months.	15	0	0	R. H. D. Tonle Esq.	5	0	0
Capt. Kennedy.	10	0	0	A. H. Roghe Esq.	10	0	0
A. B.	10	0	0	A. Burmaster Esq.	10	0	0
J. P.	10	0	0	J. H. Warning Esq.	5	0	0
Rajamundry, collected by				R. D. Mayes Esq. Telgr.			
F. Copleston Esq.	45	0	0	Insp.	2	0	0
Dr. Donaldson.	10	0	0				

	Rs.	A.	P.
Collected by Mrs. Beaman.	15	0	0
Mrs. Standen.	5	0	0
Mrs. Williams.	2	0	0
Lt. S. Galbraith, 16th Regt.	70	0	0
Collected by G. A. Harris Esq.			
Chittoor.	10	0	0
L. R. Loche Esq.	5	0	0
Collected by Rev. C. W. Isenberg 1859.			
Bombay: Dr. Leith for 1859.	100	0	0
Legacy of the late Col.			
Mason, Bengal Army, thro'			
Mr. H. Antone.	50	0	0
R. W. Hunter Esq. C. S.			
Tannah.	50	0	0
Major W. G. Arrow,			
Chanda.	50	0	0
Mr. J. Neuberger, Bombay.	5	0	0
Capt. W. W. James, 6th			
N. I. Poonah.	25	0	0
Mr. Brereton, Engineer,			
Malligaum			
thro' Rev. E. Rogers.	20	0	0
Messrs. Volkart Brothers.	50	0	0
F. D. Faithful Esq.	10	0	0
Edward Heycock Esq.	10	0	0
R. Willis Esq.	25	0	0
D. J. Kennelly Esq.	20	0	0
Dr. C. C. Mead.	25	0	0
A. C. Gumpert Esq.	10	0	0
L. H. Wallace Esq. Junior.	25	0	0
Major C. D. Mylne.	15	0	0
Dr. H. Miller.	10	0	0
R. F. Young Esq.	10	0	0
J. F.	50	0	0
R. W. S.	10	0	0
Henry Scott Esq.	25	0	0
Dr. H. Seiz.	10	0	0
Dr. Campbell.	10	0	0
H. L. Anderson Esq. C. S.	15	0	0
Commodore Wellesley.	10	0	0

	Rs.	A.	P.
C. B. Ker Esq. Engineer.	20	0	0
Rev. Narrayan Sheshadri.	4	0	0
James J. Hore Esq.	10	0	0
Rev. C. W. Isenberg.	12	0	0
Rev. D. Goldstein,			
Sholapore.	10	0	0
Capt. Field, 6th N. I.			
Poonah.	25	0	0
Rev. A. Davidson, Nasik.	10	0	0
H. B. Boswell Esq. C. S.			
Tannah.	30	0	0
A. B. C.	100	0	0
W. Blowers Esq.			
Bombay.	10	0	0
The Honble. H. Reeves	100	0	0
Honorable A. Malet.	20	0	0
Collected by Rev. C. W. Isenberg 1860.			
Poonah: thro' Rev. G. L. Fenton.			
Major Candy.	30	0	0
Major Anderson.	5	0	0
Major Reynolds.	10	0	0
Rev. Narrayan Sheshadri.	3	0	0
Rev. M. M. Ross.	3	0	0
Rev. G. L. Fenton.	10	0	0
Jooneer: thro' Rev. C. F. Schwarz.			
Rev. L. Hofer.	12	0	0
Rev. James Bunter.	1	0	0
Rev. C. F. Schwarz.	12	0	0
Mr. J. C. Dickinson.	5	0	0
Shantu Annu Ananda.	1	0	0
Mr. J. Neuberger.	5	0	0
Malligaum: thro' Rev. C. C. Menge.			
Capt. Field.	20	0	0
Rev. C. Laing.	10	0	0
Capt. James.	10	0	0
Rev. C. Rodgers.	5	0	0
Rev. C. C. Menge.	5	0	0
Bombay:			
Mons. Babut de Marés.	10	0	0

	Rs. A. P.		Rs. A. P.
Rev. R. R. Cousens and		Mr. J. J. Hearn.	8 0 0
Mrs. Cousens.	10 0 0	Major Anderson.	4 0 0
H. Hebbert Esq. C. S.	100 0 0	E. J. Webb Esq. 20th N. I.	45 0 0
N. N.	50 0 0	Rev. H. H. Brereton	33 0 0
H. Scott Esq.	50 0 0	Dr. Neilson.	27 0 0
James Hunter Esq.	300 0 0	J. E. Gillmor Esq. 20th	
John Fleming Esq.	50 0 0	N. I.	5 0 0
F. D. Faithful Esq.	10 0 0	W. H. Newnham Esq.	
H. Seitz Esq.	10 0 0	B. C. S.	12 0 0
D. Kane.	10 0 0	R. West Esq. B. C. S.	18 0 0
J. G. Volkart Esq.	50 0 0	Capt Sellon.	18 0 0
D. H. Leighton Esq. B. C. S.	10 0 0	Dr. Mills.	14 0 0
Dr. Sommerville.	5 0 0	S. M. R.	112 12 0
A. C. Gumpert Esq.	10 0 0	F. S. Baker Esq.	4 0 0
Dr. J. A. Fraser.	20 0 0	Capt. G. A. Laughton.	23 0 0
Dr. W. Campbell.	10 0 0	Capt. Playfair.	4 0 0
Rev. D. Macpherson.	10 0 0	J. J. N.	1 0 0
D. J. Kennelly Esq. J. N.	10 0 0	J. H.	2 0 0
W. F. Hunter Esq.	10 0 0	R. S.	5 0 0
F. H. B.	2 0 0	H. Coleman Esq.	1 0 0
Rev. R. F. Colvin.	20 0 0	Acknowledged by Br. Müller, Hoobly.	
A Friend.	10 0 0	Chr. Ade Esq.	25 0 0
Dr. C. C. Mead.	25 0 0	Stewart J. Gordon Esq.	
H. A.	5 0 0	towards a field.	100 0 0
Rev. C. W. Isenberg.	12 0 0	Acknowledged by Br. Kies, Guledgudd.	
J. Garrett Esq.	5 0 0	Col. Malcolm, S. M. J. H.	100 0 0
Nairne Esq. C. S. Dhoolia		Lt. Burn, Royal Arty.	8 0 0
thro' Rev. C. Laing.	50 0 0	A Friend.	150 0 0
Rev. J. G. Deimler.	12 0 0	Acknowledged by Br. Irion, Tellicherry.	
Acknowledged by Br. Kaufmann,		H. Frere Esq.	100 0 0
Dharwar.		T. Hodges Esq.	25 0 0
R. E. H. Light Esq.	50 0 0	Acknowledged by Br. Convert, Calicut.	
G. B. Hobert Esq. Royal		P. Grant Esq. Sept. to Jul.	110 0 0
Arty.	19 0 0	Capt. Bean. Sept. to Sept.	104 0 0
Major Edward Baynes.	110 0 0	E. C. G. Thomas Esq.	165 0 0
Capt. Govan, Royal Arty.	6 0 0	T. F. Punnett Esq. Dec. to	
Major G. W. Patey.	15 0 0	Aug.	225 0 0
Capt. H. L. Robinson.	45 0 0	J. Hodges Esq.	150 0 0
Mr. Chs. Courpalais	24 0 0	J. Mallaly Esq.	100 0 0
Mr. C. M. Courpalais.	30 0 0		

	Rs. A. P.		Rs. A. P.
Capt. Griffin.	75 0 0	H. Hayne Esq.	10 0 0
H. Bennett Esq.	25 0 0	Capt. Nicholas.	30 0 0
J. Johnston Esq.	20 0 0	Capt. Harkness.	25 0 0
J. Gordon Esq.	25 0 0	E. B. Thomas Esq.	50 0 0
H. Cook Esq.	20 0 0	Major General Dowker.	50 0 0
L. Garthwaite Esq.	15 0 0	J. C. Chamier Esq.	25 0 0
Mrs. Barnes.	5 0 0	W. S. Nesbitt Esq.	15 0 0
H. Addis Esq.	5 0 0	Mrs. Dealtry.	5 0 0
Private G. Ward.	4 0 0	Dr. Magrath.	50 0 0
A Friend.	10 0 0	Colonel Clemons.	15 0 0
G. Campbell Esq.	25 0 0	Capt. Scott.	10 0 0
Acknowledged by Br. Strobel, Palghaut.		Rev. B. S. Clarke	28 0 0
W. Hodges Esq.	5 0 0	Sir Charles Trevelyan.	50 0 0
Mrs. Bennett.	25 0 0	Miss Mister.	12 8 0
Capt. Harkness.	20 0 0	Rev. R. Macdonald.	15 0 0
W. Robinson Esq.	500 0 0	F. Groves Esq.	50 0 0
John J. Tomlinson Esq.	10 0 0	Capt. Fitzgibbon	50 0 0
H.H. Smith Esq. (Poorfund)	6 0 0	A. C. Boswell Esq.	50 0 0
E. B. Thomas Esq.		Dr. Cleghorn.	20 0 0
Coimbatore.	100 0 0	C. A. Roberts Esq.	20 0 0
A Friend.	20 0 0	J. Mullaly Esq.	12 0 0
W. Robinson Esq.	300 0 0	Acknowledged by Br. Moegling, Mercara.	
Acknowledged by Br. Moerike, Kaity.		Mercara Residents.	108 0 0
Capt. Harkness.	10 0 0	Capt. Ch. Harkness.	300 0 0
Mrs. Dobbie.	3 0 0	Major Genl. Budd.	50 0 0
Dr. Leslie.	16 2 0	Capt. G. Harkness	23 0 0
Dr. Colebrook.	20 0 0	R. H. James Esq.	20 0 0
Mrs. Anderson, rest of sale.	5 8 0	F. N. Maltby Esq.	300 0 0
Capt. Fitzgerald.	30 0 0	Dr. Pritchard, for	
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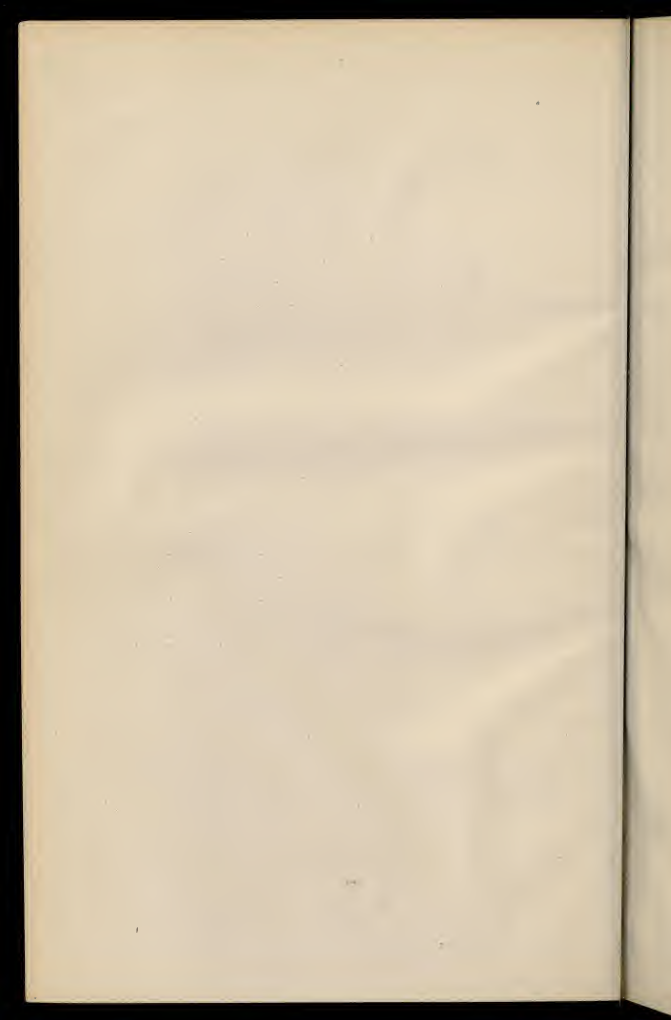
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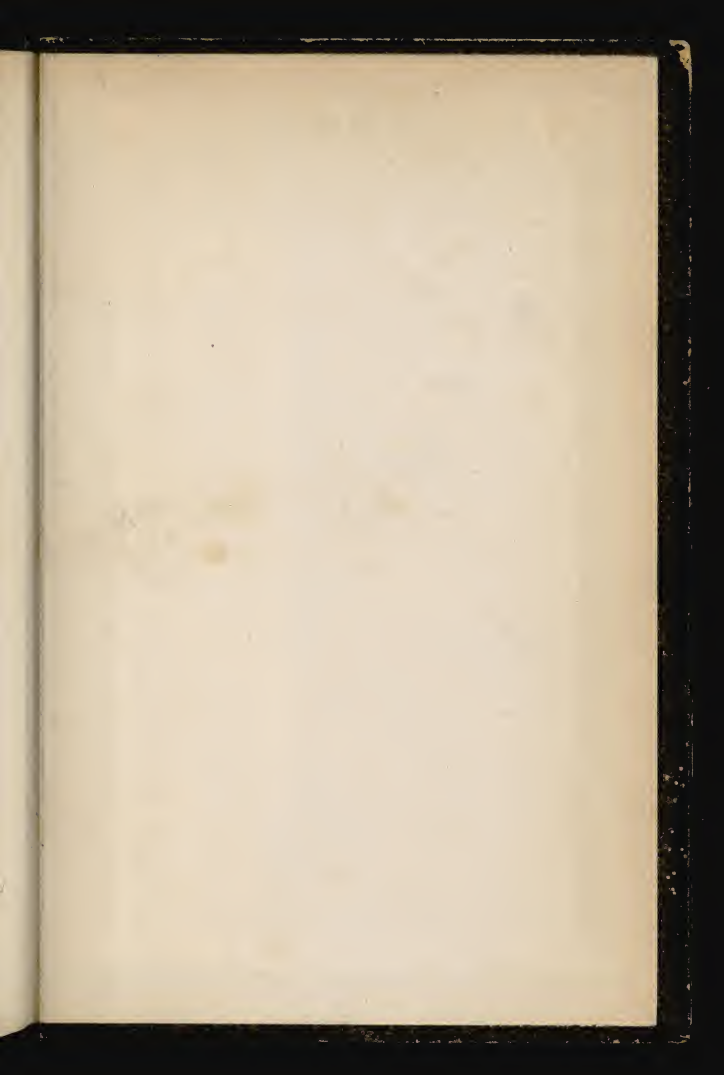
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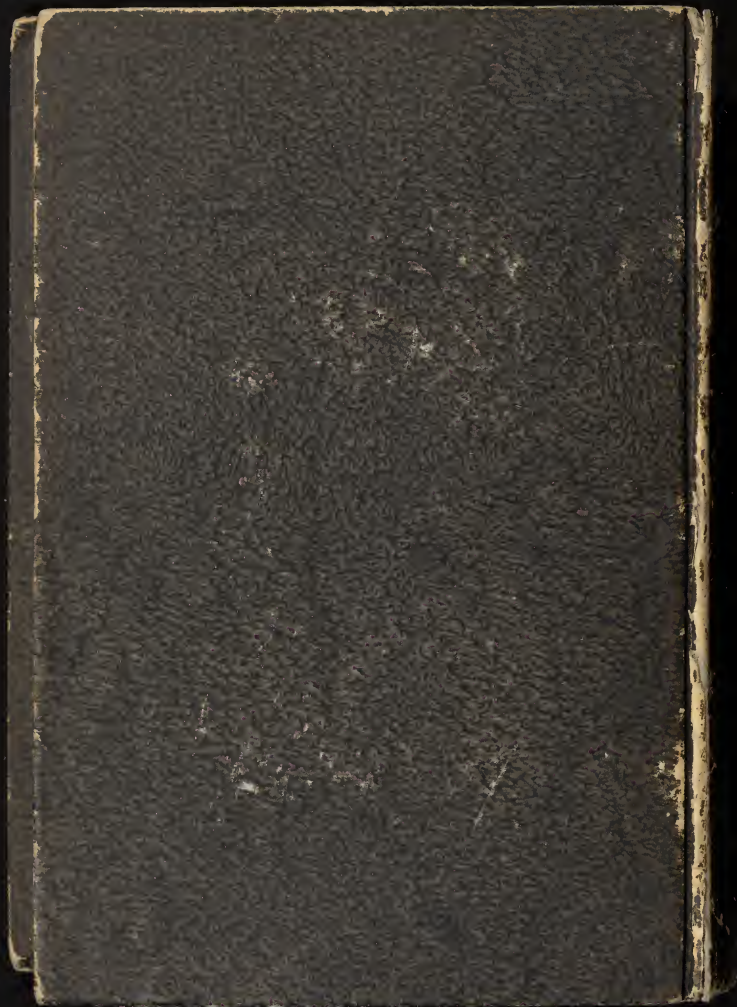
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Capt. Shand.	21 0 0	Mangalore.	636 0 0
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J. G. Thompson Esq.	5 0 0	at Mangalore.	72 0 0
D. Williams Esq.	1 0 0	To the Brahmin Girls'	
<i>English School at Cannanore.</i>		School at Mangalore	36 0 0
Subscriptions Book.	37 8 0	To the English School at	
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Capt. Childers.	8 0 0	To the Vernacular Schools	
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REPORT

OF THE

ELICAL MISSIONARY SOCIETY.

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RTY-FIFTH YEAR.  
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1860.

REPORT OF THE GERMAN EVANGELICAL
IN SOUTH WESTERN INDIA.

MANGALORE:
NZIKER, GERMAN MISSION PRESS.
'1861.